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THE
PSYCHOLOGY
of CHRIST

E.D. WRIGHT

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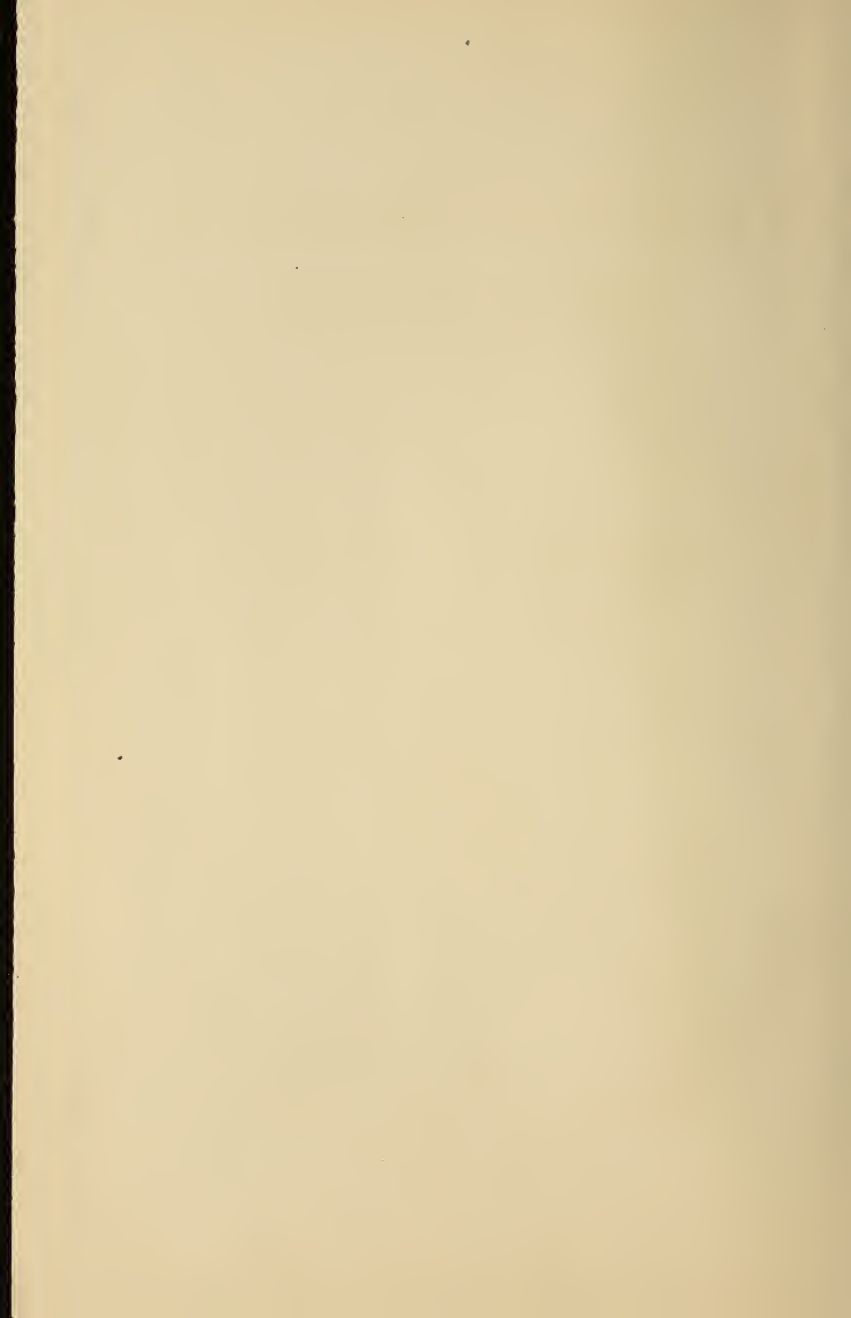


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THE PSYCHOLOGY OF CHRIST

BY

EMILY DUDLEY WRIGHT

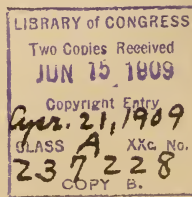


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"The wind bloweth where it listeth, and thou hearest the sound thereof; but can'st not tell whence it cometh or whither it goeth—so, is every one that is born of the Spirit."

AUTHOR'S PREFACE.

As the world of Literature is full of Physiological Psychologies—that is, Psychology built upon Physiology—or conclusions reached from physiological causes; it is my purpose in this little volume to present a Science of the Soul, from the light of psychic phenomena.

Kant, Fichte, Schelling and Hegel drank from the well of truth for themselves and the world.

Aristotle, Leibnitz and Froebel all psychologists—yet Froebel is the first to throw the search-light of mental noumena upon the teachings of Christ—the one great Master Teacher of the soul. “I came that ye might have life, and that ye might have it more abundantly,” the abundant life—is the life of the soul—the soul in light, or the knowing,—or science of the soul.

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CHAPTER I.

THE WILL AND ITS DEVELOPMENT.

NOW thyself. "Behold a sower went forth to sow; some seeds fell upon good ground and brought forth *fruit*; some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear let him hear."

The will of man is the seed of God, the great gift of God to His children, the Divine inheritance—the gift that is wholly ours; giving us fullness of separateness yet, seed of the Father God; the germ of individual creativity and at the same time personal power. When the little child for the first time says, "I will," or "I will not," that seed has germinated in him. I, as *will*, stands a separate entity upon the earth. I as *will*, am an actor, a creator, a doer. I (as will) am—live—have my being. I, as will, touch or can touch or act upon Divinity as well as a physical organism and physical world. I must (in order to be will) attend, choose and act; that is, I, as will, must concentrate or focus—must discriminate and create.

Can the little child do this? is the question asked again and again. I answer, "Watch the child who is wisely *let grow*;" and the meaning of Christ's words will be clear to all, "Except ye become as a little child, ye can-

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not enter the kingdom of Heaven." Who hath faith like that of the little child? Faith is will; directed will—the attention of will and the concentration as well as the choice.

In the healing of lepers, only one will returned to give glory, and to that one Christ said, "Thy faith hath made thee whole." It was his will in its three-fold activity that made for wholeness, and this perfect action of will is found more readily in the little unperturbed child, than in the adult. To every one is given a talent. That talent is his will—to wrap in a napkin, to fold away in self-inactivity by being dominated by another's will, or blindly and idly following the lead of another fellow-being; or, to be set forth in fullest self-activity; to be invested, flashed out into the world and into Heaven by the self; thereby increasing the talent or will a hundred-fold.

"By their fruits ye shall know them, the fruits grown by the use of will—and recognized elsewhere by the name of their quality of being.

Our Psychologists to-day, tell us that self underlies mental phenomena, in fact, causes them that the self which creates an idea is subject, but the self that perceives itself rejoicing, is object.

The self then is both subject and object. The I, looks without and gains a knowledge of the outside world—and the I, looks within, gaining a knowledge of self. What is the I? What is the self that does thus and so? And while it is easy to understand the look without—where do we look within, and by what can we as readily understand the within or self as subject?

I, as will, am the cause of mental phenomena—"Be ye therefore a doer of the word, and not a hearer only." If by mental phenomena is understood acts

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of mind as projected by will, then we know that will in that sense, is the cause, as will is a doer and not only a hearer. The will that intends and puts forth is the subject, and that power which called upon its servants of the body or its physical allies to do the act, is object. We can readily see by this process how will looks out from self as put forth into the world through and by physical activities. The whole weight of Christ's teachings rested upon two of the smallest words in the English language—"do" and "be;" yet they are the two words that stand most emphatically for the definition or explanation of *Will*. In all fullness *be*. To the fullest extent *do*. The I, or will, looks within also. Within what?—Body? No. Within where?—Brain? No. Heart? No. Soul? No—for man hath not yet found his soul, where it is, or what it is. Where then does the self-look, when it looks within, and from whence does it get that from which it chooses, and acts or puts forth from itself into the world? Christ tells us—by His every act of introspection, by every prayer, by every miracle, by every lesson taught. Within the kingdom of heaven or only within the gate of memory; back into the avenues of past time, or forward into the kingdom of God. If by looking within the gate or avenues of memory we will be enabled to create a psychology, it will only be a psychology that stands for self as object, and not soul self, or self as subject.

Knowledge of will in its fullest operation is, therefore, a key to Divine nature, as well as all nature, human and physical; but to know will is to develop it, to increase that talent, to multiply it an hundred fold. And even then, we will only begin to create psychology.

We are told by many educators that youth is the

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time to explore the self world. Yet, if we know anything about the child, we have been led day by day into the depths and heights of psychologic problems by the questions, wonder and investigations of the little one only two years of age. "Out of the mouths of babes and sucklings thou hast ordained strength."

Because the precious springtime of life has been wasted; because darkness has been allowed to cover the face of the deep; because adult man has refused to look with the eyes of the little child's soul into the kingdom, the great majority of us know no will but the objective will, no self but the intellectual self, no soul but that created by the objective life and activity of body.

The third year in high school, second year in the normal school, and second year in college, are the years given to the study of elementary psychology. If all the precious flashlights of soul are lost sight of up to this period, how great indeed is the darkness through which their wills must grope to find themselves. The student looks at his text-book and exclaims: "I, self, mind, soul are easy terms, and I will soon absorb this subject." Ah, yes, well for him that he uses the term "absorb;" he may be able to absorb the thoughts of another as the written word of his text-book, but ask him from his whole life experience from infancy to define the I, self, mind, and soul. And how many will be ready to lift the veil of the temple and show the clear vision beyond it? The child is supposed to study material things while the youth studies self.

In truth, the cases are generally reversed. The child is studying objective things that he may understand them by his subjectivity. "Suffer the children to come unto me"—the *little* children. "Suffer, (that

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is allow) them and forbid them not, for of such is the kingdom of heaven." We adults with our superior knowledge *do* forbid them continually to go to the within of Christ's kingdom. We forbid them in the home, in the school, yes, even in the Sunday-school.

When Christ was asked who He was, His answer was purely psychologic—"I am that, I am." "I am the will of my Father. "I and my Father are one—I in Him and He in me," was His oft-repeated psychologic truth.

Pure psychology states that the will is the developed self, rather let us consider it the developer of self or soul. It is the one point of departure for all education, all that is psychic is the true development of will; yet, how universal is the belief that the only development of will is in animal force, or subordination to the brute force of another will.

A short time ago, a father took his little three year old daughter to a kindergarten. In leaving her to the care of a wise kindergartner, he said: "If you break my child's will, that will be all I want you to do." This is only one instance with the great majority of parents, whose sole responsibility in parenthood rests in the training of their children to blind dark obedience, to their darker commands of will—will that has come through blind obedience to the powers of darkness.

The perversion, misuse, misdirection and positive disuse of the great God-given talent is the whole cause of all the evil that is rife in the world to-day. The innumerable prisons filled with criminals, almshouses, asylums both for the insane and the destitute. Talents folded away in darkness.

If such disuse of our great Divine inheritance brings about such dire results, why not proclaim the truth

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from the very housetops, if need be. Send the flashlight of the gospel of Christ, the psychology of Christ's teaching, into the homes, schools, institutions of all kinds, even into the churches. Yet you say, "The physician, teacher, and minister study medicine, pedagogy, and theology in the light of and side by side with psychology." True, but is it the psychology of the individual, or of the personal will? The developing will, or the stagnant will?

How shall we bring about this great evolutionary revolution? Christ said: "Ye are the sons of God, and if sons, then heirs, joint heir with Christ." But we have not willed it so; that is, we have accepted it in a far-off sense of appropriation, as of something showered upon us. But have we willed it so, have we by action of will so intended, so chosen, so acted upon it that our wills can do even greater things than Christ did? Not greater things than Christ could do, but greater than He did; because in the darkness of the wills of men at that time Christ could only do what they could understand.

Development, will, evolution must be our means of procedure if we would bring into the world the men and women who will make for psychologic truth—"the truth that shall make us free," free from the chains of darkness, ignorance, spiritual inactivity, sin.

Wise kindergartners are working in the light of this truth with the little ones, whose wills are divine messengers, who come to them in the light and truth of the Christ Child. But there are those even in the child-garden world who are, to themselves and to the child, trainers, teachers, commanders of little physical armies, that are marched and drilled, by orders and commands, from the great program régime, until the wills, the God-ordained priests of the earth, are shriv-

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elled and dwarfed into nothingness by the incessant drumming of the letter of the law, upon the true self, until there is nothing left but many stereotyped repeats of the pattern set before them.

The world is thus filled with chaff, little wonder that God seems so far off that men must lift up their voices and shout to Him.

"The veil of the temple was rent in twain from the top to the bottom." Ah, yes, rent, but how few saw then its meaning or behind the veil, and how few there are to-day who see behind the veil which is the flesh, the material, the physical world.

It is behind and beyond the veil that we find Christ in His miracles, in His sermons, His prayers, blessings, and crucifixion. The whole life of Christ's will was beyond the veil of the flesh, into the kingdom of the Father. Because it was so, the Mother Mary questioned, wondered, and pondered all His acts in her heart, even when He was a tiny child. At the age of twelve, His will was in action behind the veil when in the Temple He astonished the learned doctors and elders. It was behind the veil that made the multitudes marvel at His wonderful miracles, and for the same reason made the disciples say: "Why speakest thou to us in parables and speakest not plainly?"

Christ's will was the developed self. Can we then truly say, as some of our psychologists of to-day say, "The youth and man is the developed self?" No, not until man as *will* is grown into the image of Christ into the likeness of the heavenly; then we will have selfhood, or the developed will.

The inner world of God as known by the terms mental powers, intellect, feelings, and will are tools, machinery, doers through which mind works; or is set at liberty in matter world, these three cog-wheels are

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so interlocked in connective activity as to be really one action—making order or means for mind activity.

Mental power, intellect, feeling and will are commonly separated into groups, as perception, representative thought, sensation and emotions, attention, choice and action. In reality, all three are one effort making capability; will enters into it all, is the motive of all, and the motor of all. "I can do all things through and by the same power that strengthened the will of Christ." The Old Testament adumbrates the psychology of Christ. All through the books of the Bible are types of the coming will of Christ.

Attention, choice and action may be objective, may be put out upon material or physical, and develop intellect, feeling and sense-will, while intention, choice and action will be subjective and develop wisdom, emotion and psychic will or self. Our psychologic development, our intellectual growth, depends entirely upon us (as will, subjected or projected).

"I and my Father are one," "I come to do Thy will, oh, my God." "Not my will, but Thine be done." "And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel." What is judgment but intention and wise discrimination? And this is obtained only in His kingdom, at His table. You remember where Christ said, "I have meat and drink that ye know not of." And again, "Settle it, therefore, in your hearts, not to meditate before what ye shall answer [that is, do not manufacture in thought], for I will give you a mouth and wisdom which all your adversaries will not be able to gainsay nor resist." For the kingdom of God is in power. "If any man lack wisdom let him intend his will to God,

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that giveth liberally to all who ask without wavering—"That is, the whole will concentrated within the veil of the temple. In every case where Christ healed the sick, gave sight to the blind, made the lame to walk and the deaf hear. He said first to them, "What is thy will?" What wilt thou have me to do? And because the whole self, the whole will, was intent, was subjective, was centered within the kingdom or power of Christ.

The answer came, the immediate result was restoration, a fulfilling of the will, therefore, a growth and development of will. "All that the Father giveth me shall come to me, and him that cometh to me, I will, in no wise cast out" "And this is the will of the Father, that every one that believeth on the Son may have everlasting life and, I will raise him up at the last day." "Seek ye first the kingdom of God and all else shall be added unto you, for it is your Father's good pleasure to give you the kingdom."

We, as will, must seek, must direct toward the holy of holies. This is the first requirement of will—we must enter into communion, to receive food from the kingdom; then we accept or choose it and this is the second place of will. Finally, we co-operate or do His will. We have individually put this personal will into action and have then done the will of the Father. "Except ye do my will, ye have no inheritance of eternal life." This do, and ye shall live. "My mother and my brethren are these which hear the word of God and do it."

Where do we hear the word or will of God? From the teacher, the pulpit, the Bible? Yes, indirectly; but primarily we hear it within the temple of God, where God indeed dwells, and that is within every will-power to enter into—within the immediate reach

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of each co-operative will. Not my will as separated from Thine, but my will as operated by and co-operative with Thy will, oh, my Father. Henley has most beautifully said:

"It matters not how straight the gate,
How charged with punishment the scroll;
I am the master of my fate.
I am the captain of my soul."

I as will, my will, is the master of my fate. My will is the captain, the motorman, the creator of my soul. The machinery or loom of life weaves the fabric of soul, as Mary Vaughan has so beautifully expressed it:

"In the loom of life we weave each day
On the warp of circumstance
The colors grave, and the colors gay,
However the threads may chance.

"But the web is ours to make or mar,
And the pattern we may choose;
We may make the fabric strong and fair
And blend as we will, the hues.

"The glint of gold from our happy days,
May shine through the sombre shades
And love's warm gleams like the morning rays
Add beauty that never fades.

"When the Master Workman judges at last,
May He find our weaving good,
The texture fine and the colors fast,
And *His purpose understood.*"

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This is one of the most perfect pictures of the true action of will, with its color scheme so perfectly blended—will drawn upon a canvas, as it were, we may choose the pattern, we may weave as we please; in this choice, in this individuality, we see the Fatherhood of God; but to make the fabric perfect, lasting, beautiful and fit for His kingdom through all the warp and woof of it, His purpose *must* be understood. Think, if you can, of the power within you to make or create mothers, sisters, and brothers of Christ. He saith, "Whosoever shall do the will of the Father, the same is my mother, and sister, and brother." In every act we will find the light of truth; we will then in *deed* magnify the Lord, not in words, for that is lip service; but magnify Him in deeds, in creations, in souls, that He will gather as jewels for His kingdom.

The action of will in its three-fold power giveth us mastery, possession, power to surmount, to rise or fall. Concentrate the self upon any point until choice is made and activity put upon that choice, then you have mastered; all things are yours in this mastery—your will has gained the victory. By my will I can possess heaven or hell. I can be heaven or hell. I can create heaven or hell. All depends upon my choice, upon the determination of the self as will. Not the self determination of soul, but will; choice is an act of will, not soul. This, then, is the one point of departure for education, for educational psychology, and for theology, as applied to the education of man. So soon as the child finds the I, so soon as he recognizes himself as an individual entity, then for him his education or self-evolution begins. We can prepare the way before him. We can be as St. John, as a voice crying in the wilderness, "Prepare

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ye the way of the Lord," or we can be workers of iniquity, creating an easy path for his choice to fall upon.

When the little child first finds himself as will, that self knows the good from the evil, it does not have to be explained to him, he is fully a conscious entity; he has access to two worlds—the world of mind and of matter, or the realms of the positive and negative. The positive is the good, the negative its opposite. After the foundation of the child's life is laid—after his conception, birth and first three years—yes, after his first twelve months—no one can be his will. He may be dominated, coerced into this or that action, his will remains in the same condition: the only action that is evolutionary must be voluntary. By voluntary action of the arm, eye, any member, it becomes stronger in action. So with will; only self-activity alone is of any value.

The office of a teacher is supposed to be that of leader—to lead the child, and to instruct him. Christ reverses this thought, and says, "A little child shall lead them." Much of the leading and instruction is perversion, coercion, obstruction, and construction of such architecture as we will never find in God's kingdom. We are told by many of our psychologists of sense that "the child is led, but man is a leader." True, but the child that is led will not lead himself.

Can we, dare we, say, "I believe in God the Father Almighty, and in Jesus Christ His Son, and in the Holy Ghost, the Lord and giver of life," and also confess and accept what is printed in many of our textbooks, that the child is largely a thing of sense until the teacher makes him a thing of self? Man, then, is the life-giver of will? Ah, no, the psychology of Christ gives an entirely different version. "The little child

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is greatest in the kingdom." The unperturbed, unspoiled child is greatest in the possession of the kingdom of heaven. He draws his life, his food, his inner or will sight from heaven itself. "Yes," you say, "but the teacher and preacher can instil into the child high ideals." Never! to be an ideal for him it must be created by him; that is, it must be born of his will, otherwise, it is only an idea.

By education of choice is meant the development of the power of will discrimination; to separate this from that, to fix upon and make its own, what will has placed itself into or upon as attention, or intention. This repeated self-discrimination is recognized as self-control, self-mastery (mastery by self), decision, positivity. The will, cultured by choice, becomes more and more active, and this activity builds character, is the character-growing process. Self as will or will as self has for its servants the entire mechanism of the body, which includes brain and the marvelous neurological system, as well as command of that which is beyond the veil of the flesh and material universe. "In all thy getting, get wisdom." If the will utilized only the body, and that which is material for its determinations or discriminating choices, it would then get only knowledge; but to compare, analyze, to weigh and unify the material with the spiritual will bring the wisdom which nothing can gainsay.

Self-determination in the light of reason alone will never bring wisdom. Subject feeling to reason and the kingdom of heaven is lost. This is what is done ninety-nine times out of every hundred to the little child, by arbitrary rule, adult interference, corporal punishment, discipline (laws enforced by others), and school régime.

Who then shall determine? Each individual will.

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We confess this necessity every time the will of each individual utters the psychologic clause of the Lord's prayer. "Thy kingdom come." We say it, confess it with the lips, but *will* it not; and unless we will it, we do not believe it. So called faith without works is *dead*. We must choose that which is the kingdom of Christ and of God. Choose, and act upon it, otherwise there is death. Our wills are of the earth, earthy. Wrapped in materialism is our talent, hidden away from the light of truth, inactive in the true sense in the abundant life, the life that Christ came to give, to teach and to live.

Some of our teachers tell us that, before choice is cultured in the child, he is hesitating, vacillating, unreliable. What has made the child such a seedling of criminality? For such he must be, if all these weeds have grown in the place where truth, beauty, and goodness should shine forth, perpetuating the lie from year to year, from generation to generation; Christians in word, but not in deed and in truth.

The conclusion is that education of the will makes for truth and righteousness. Non-education of each seed of God, each talent given to the world, each expression of the Father, each individual and personal will not unfolded in true unity—these make for sin.

Is there sin in the world? Is there evidence all about us that Christ is risen, in each heart of man? Does the culture of reason—or will by reason—make Christ in evidence everywhere? The growth of choice makes character, but what quality of character? Choice can be grown on the physical and material plane alone, and this grows characters, such as we find the reflex of in prisons, almshouses, insane asylums, in cheats, thieves, liars, misers, and every

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phase of darkness that is glaring at us from society and the world of business.

What other than this culture of will was practised by the money changer in the Temple whom Christ drove out with whip-cords? Such wills cannot even enter the kingdom. "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven—but, he that doeth the will of my Father which is in heaven." Professor Baldwin tells us that purposes reach into eternity. Christ says, "Acts alone reach into the eternal, except ye do the will." To purpose is to attend; much of will rests in the attention or intention, and is never determined upon and put into action; and the purposes thus acted upon make for character up or down, for the rise or fall of the soul.

Christ's mission upon earth was to show by living, by action, by example, the education of will in truth and light; and in leaving the physical presence of men to send the Holy Ghost, the Comforter, to all who believed in truth, that is, to all who entered into action with His life; and them He would draw unto Himself, "that where he was, there they should be also." Two thousand years since this psychologic truth was given to the world; and to-day the paramount thought and understanding of education is the culture of the intellect or development of brain power, and the accumulation of knowledge.

The cry goes forth to-day as it was wrung from the lips of Christ so long ago. "O Jerusalem, Jerusalem, how oft would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye *would* not!" Let us begin again—be born again. Christ said, "Ye must be born again, born of the spirit, becoming in will as a little child who is not per-

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verted." A true child of the kingdom entering into the holy of holies, with all intention; choosing and assimilating from that world the things of self and acting upon such determination. We will then magnify the Lord; we will increase the talent an hundred-fold; we will keep in action the Commandments. We will pray the Lord's prayer; we will be wise; we will live and have the abundant life; and we will begin to know what self as soul will be, because we know what self as *will* is—the Divine inheritance, the gift from and of God the Father. The talent for our use. The means of communion with heaven. This is self as will and will as self.

CHAPTER II.

CONSCIENCE AS DEVELOPED BY WILL.

"MUCH more shall not we escape, if we turn away from Him that speaketh from heaven." The still small voice that is commonly called conscience—where is it heard; and what is it? Are the oft repeated questions that come to us from generation to generation. In the first place, we must acknowledge that conscience is a presence apart from the individual self. In the early days of infancy, it is recognized as a voice within the self. If apart from the self, yet within the self, how then is it communicated if not by wave sounds through the ear? To what is it communicated and what of self hears or recognizes it, and what is conscience? It is the voice of God communicated to His seed or divine heir to become the will of man, through and by the emotions. God speaks to the will of His child as a natural father addresses the ear of his son. "He that hath ears to hear, let him hear." Have we all the same spiritual ears? Do we all hear continually the voice of God? Is conscience ever active, or does it come and go like flashes of lightning? To some, it is an ever abiding presence and can ever be acted upon by will, because the will has never turned away from Him that speaks; but again we find many who are tossed about hither and yon, with

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no anchor, no monitor to direct the choice, or guide the action, because again and again they have turned away and made choice upon that which was opposed to the voice within, until the inclination, the attention is bent as a twig from the true course, growing away from the power to hear the truth of the inner voice.

Although the will makes other choice and refuses to act upon God's law, yet it is within his will power to receive at any time the divine message. "I will never leave thee nor forsake thee; lo, I am with you always, even unto the end." God is ever ready to counsel his children, to communicate Himself to them, to give them wisdom. Can we doubt that Samuel, child as he was, heard the voice of God, when all his will was concentrated upon conscience? "Speak, Lord, for Thy servant heareth."

If conscience is the voice of God, can we develop it? No; but we can so direct will as to develop in us the power to discern conscience; the power to distinguish God's voice, above the clamor and voice of thought machinery, above contending emotions, above the voice of the spirit of evil, for it is the ear of will that Satan attacks. Then, too, the physical is played upon by so many thousands of voices, that the brain is communicating to consciousness such varied messages that it is easy to accept the blending of outer notes for the leading voice, and exert no will beyond this acceptance—to be content with the outward.

In this sense it is impossible to develop the self-conscience, that is, develop the will to conscience; that will may be grown by conscience.

The only way we can develop God's voice is by expressing conscience—putting it forth in activity from the self, by the servants and tools of self. Will must keep the avenues of conscience open, clear, clean

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and unobstructed, free from the noise of thought machinery. Open and unobstructed by products of our own manufactory, clean of the debris of evil suggestion. It must separate itself from the press of all outward activity and go into the silence; empty the entire self of sense impressions, go apart as it were from the press, as Christ did, and place self or will in the presence of God. "Be still then, and know that I am God."

Only in this stillness, in the silence of the sanctuary, when will is projected beyond the body, out into what is termed the world of necessary realities, that God speaks to man, we must go forth to meet His will, or we will not hear His voice. "To-day, if ye will, hear my voice." Imagination, the gift of prophecy, seeing visions, interpretations of dreams, the sixth sense, foreknowledge of future events. All these are synonymous and the result of a developed and clear will-path to conscience. A placing of the self in the attitude of a listener, this will develop the power to listen and to hear. "Him that cometh to me I will in no wise cast out." Christ said: "I can of mine own self do nothing, as I hear I judge, and my judgment is just because I seek not mine own will, but the will of the Father, which hath sent me." This is the destiny of man, to bear witness of the truth. "I came not to do mine own will, but the will of Him that sent me." This is the psychologic life, the life of the soul made by the attitude of will to conscience. "The sheep hear his voice, and the shepherd calleth his own sheep by name, and leadeth them out"—out from the sheep-fold, into the world, to lead the abundant life that the following of the shepherd voice will give. "My sheep hear my voice and follow me."

Imagination is generally defined as the power to

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create ideals. Ideals are really the reals or truth. Does man then create truth? All progress comes indeed from the effort of self to realize truth, but there is only one way by which we can image truth, and that is through conscience.

Educate imagination is the mandate of our textbooks. How *shall* we gain this master power to image or see the ideal or the truth? Some guides tell us to exercise the memory, because memory from stores of experiences supplies the material for imagination. Will contributes purpose to conscience, and conscience supplies the truth which is the ideal; and again, will supplies action and images or pictures the ideal—reproduces by action the real or (more correctly stated) represents the picture according to the concentration of will to conscience.

Disassociated and recombined experiences will never create anything but a new idea. This is the power of thought, the manufactured product of brain activity, that is, will concentration upon accumulated experiences. Notions of things and their relations. In practical life, in art, in literature, the term imagination stands for invention—not creation. Invention is discovery, as this one and this one combined will produce a third condition or position, to frame or fashion. All that is practical, material, tangible is invented. The will of man cannot call into being, into life, that which is, or has been lifeless; therefore, the term imagination is misapplied when it is used to stand for creation. There is only one thing that the will of man can create, and that is done entirely by the attitude *to* conscience or *from* conscience.

The gift of prophesy is the voice of conscience speaking through the will of man. Interpretation of dreams, the sixth sense, foreknowledge of future

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events, all these are not practical every-day occurrences. They have no place in psychology, or applied psychology; no part in the study of self. These are developments that belong to members of the psychical research society, such will be the objections made, and *is* the excuse of thousands who have hardened their hearts, who have willingly turned away from the voice of God, who have so clogged the ear and closed the door to all avenues of the ideal, to all real hearing of the truth, to all self-betterment, that to them indeed such reals are as a sealed book, an unknown, unfamiliar life. Psychic phenomena, sixth sense, what are they but the close following of conscience by self—a clear conscience, a conscience void of offense, a conscience that has not been offended by the will. These are open to receive commands, instruction, blessings and power, sight and insight into the pictures presented by the word of God. There are many specific laws laid down for training the child's conscience, as systematic plans of instruction by teachers and parents. It is known as a moral faculty, therefore, placing before the child moral instruction will educate the conscience. Telling him that this or that is right, he must follow this lead, or give blind obedience to another's command, to coerce him to this or that action, will eventually give him a high moral standard, and thereby cultivate his conscience. As stated before, "A child is considered a thing of sense until the adult creates in him a self." Conscience acts so feebly with the child that man must teach him how to educate and cultivate it! Isn't it darkness indeed? Isn't it sacrilege and heathenish? Isn't such conception in direct opposition to the truth of Christ's psychology? Where did Christ, as a little child, receive the wisdom, the power of prophecy, the

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fore-knowledge of events, the truth of the law that the learned men of the time knew not of—His duty and life-work, His onward action in spite of the Mother Mary's questions (pure and holy as she was)—where did it all come from but from His conscience, the inner voice of the Father? Self-control is the safety valve of self as will; the controlling of attention of the still, small voice.

Still, Small Voice. If God is the great Creator of all, if He is the All-power, the Maker of worlds, why is His voice so still, so small? It has always been so recognized by the masses. There are a few exceptions on record—of children, men and women—to whom it was not still and small, but a very Mighty Voice—a Voice that over-balanced every other voice; one that could not be mistaken or misunderstood: it was, to them, without question, the Voice of Almighty God. Were these few especially favored, particularly blessed, and called upon to hear what was and is withheld from the majority of men? God forbid that we should find Him an unjust God! The Parable of the Laborers in the Vineyard will answer this question for us. When they were dissatisfied with that which was given to them in return for their labor, the Lord of the Vineyard said, "Take that thine is, and go thy way."

They received exactly in proportion to their effort, to the will or self which was in the labor. Just so is it with our ability to hear the conscience voice. In proportion to the attention do we hear.

All material things are symbols of the real or spiritual. A clock may strike or a bell ring with tremendous power close to the physical or outer ear of the body; but if the attention of will is not given to it, we will hear no sound whatsoever. Therefore, we

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are responsible for our conscience, whether it be great or small. "To him that hath, shall be given." "I will arise and go to my Father." Duty emotions must spring from conscience culture, as love, honor, respect are developed from the cultivation of friendship; to cultivate your friend is to learn to know him. Duty can not grow one to a fuller conception of conscience. To do this or that act because it is given by parent or teacher as a law that should be followed will never make us hear the voice of conscience more clearly, but to do right, to act truth, to love beauty because you cannot do anything else, because your will responds to that which comes by conscience, will cultivate conscience; will grow that will closer and closer to the Divine Voice, and make it your own—one with His voice.

So soon as voluntary acts are made by the child, he should be guided by example, repose, and self-government to be constantly on the watch, constantly attentive to the law of right within himself—not what he wills to do, but what is right to do.

Simply to have this question placed by the self is the attitude of attention to the Lawgiver of right; and the tiniest child finds the law more readily because Christ said, "In heaven their angels do always behold the face of the Father." This, and this alone, will formulate the attitude of right doing; this, and this alone, is the development of will to conscience and the enlargement or expansion of our hearing of conscience.

Christ says, "Do thus and so for conscience's sake;" it would have been the same if He had said, "For God's sake."

We have a world full of degraded human beings because children are forced away from obedience to conscience, and compelled to listen to the confusing

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voices and laws of man. Almost from the hour of a child's birth, until the years of manhood are reached, there is forced upon him a perfect babel of confusing sounds, conflicting voices, injunctions, prescriptions, commands, and threats;—no periods for repose, inner collectedness, poise, and self-adjustment—except in sleep; no holy communions of the mother and babe in the presence of God. The nearest approach is in the form of a prayer, which is usually a request or dictation as to what God shall do for the child.

Real Communion is by the will of the mother, presenting her child *as will*—to the loving guidance of God's voice. The failure to do this is the cause of so much drifting—"So many called, but few chosen." Morality and religion are the third and fourth considerations in the education of man; the last phases of a child's being to be provided for.

When a child is conceived, born into the world and reared up to the sixth year, the one dominating thought, provision, and expenditure is for the physical welfare; every effort is made to keep the child physically alive.

After the sixth year, intellectual growth is fostered as it is generally expressed, "The mind must be educated," and he is provided with instructors, text-books—in short, all material objects that will develop him *mentally*. And he is talked to, read to, preached at, drilled and led through innumerable subjects until he approaches the adolescent period, when life begins to assert new causes for being. Then we say the time has come for moral law,—moral instruction to be laid before the youth, that he may imbibe the examples of moral scribes, and become a moral man. After this period of golden implanting, he may desire to become a Christian; he may be religious, or at

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least interested in religion, for he has "come to years of discretion."

Poor, blind leaders of the blind! "When will ye come to appear before the presence of God?" "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us?' and He shall answer and say, 'I know you not, whence ye are; depart from me, all ye workers of iniquity.'"

Then shall there be weeping and gnashing of teeth, when ye see yourselves thrust out, shut out from the kingdom of God;—all the spring-time of your probation misdirected and misdirecting; opportunity for conscience-activity, lost, and stray sheep out of the sheep-fold, the result.

Moral judgments are not products of the intellect—rather discrimination or choice of will, which has been attentive to conscience. Ethical infants are those who have been hindered and forbidden to listen to the inner voice.

We use the term "inner voice," because it is not apparent, not observed, by the outward or physical—not tangible. All that, which relates to, or goes to make the self as distinctive from body, is supposed to be inner, not seen by the outer. It would be more nearly correct to say, "upper voice." Edwin Arnold so expresses it in "The Mystery of Death":

"I listen as deep as to horrible hell,
As high as to heaven: but you do not tell."

There is no such thing as bad conscience. We often hear the expression, "good conscience or bad conscience." What is meant by bad conscience is the attitude of will away from conscience, in the opposite direction of good; following the self-will, or will of

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another, as opposed to the higher voice that calls. It is easy to understand that conscience is *not* the self-feeling of this or that duty-emotion; but that duty-emotion is the result of the attention of self or attitude of self to conscience.

It is impossible for the individual to build or create a conscience, yet some of our pedagogues have so instructed us. Joseph Cook has wisely said, "Whosoever attempts to tutor conscience, tutors a personal God. This is Christ's psychology."

Like memory and reason, conscience becomes apparent, and known by use; every time we act in accord with the dictates of conscience, we increase ethical emotion; and the joy of work well done inspires us to again obey the same Commander: so by contact we increase the vigor and zeal of our ethical emotions and live on a higher moral plane. Obeying these impulses shortens the distance between self and God, and makes the voice of conscience clearer, stronger, nearer, so that we are educated *to* conscience, but we do *not* or *can not* educate conscience. I am in touch with the Infinite Will. How? By contact of my will with conscience, because Christ said, "And they shall all be taught of God." "Every man, therefore, that hath heard, and hath learned of the Father cometh unto me." Yet he also said, "No man hath seen the Father, but the Son," which distinctly tells us that, while we are not developed so as to see the Father, we may hear Him if we will. We may, *if we will*, so hear His voice, so receive His commands and do them, as to magnify and glorify God. When Paul persecuted the Christians to death, he said he did it in good conscience, for he felt that he ought to do it. He made a mistake, or the interpretation of Paul's reason is a mistake: he did it consciously, because he

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was conscious of his will—determining to do it; but when God spoke to him, he ceased his persecutions and changed his whole course of action, working in harmony with the Will of God. Then, and only then, did he act conscientiously—by the direction of conscience. Conscience, rightly apprehended and acted upon, grows more and more the master man, the moral man—the man that overcometh the lower spirits, grows more and more the man of God.

A man is educated morally when conscience dominates his life; when conscience is his lawgiver and his law. Christian ethics is the only safe ethical law; Christian Science the only psychology that builds for eternity: that is, to have a knowledge of Christ by being directed by the same law or voice which gave to Christ His law of life, and with which His will co-operated. To know the voice of the Father, to follow His commands, to do His will, is to know Christ; to have the science of Christ; to follow His steps, to be one with the Father's will, is to be the brother of Christ. And there is no other door, no other way, by which we may enter into the life of Christ, by which we may know Christ, but by the same way that shows us ourselves, or self-study, is by presenting ourselves as will to conscience, and as we present, that is, as much as we present we hear; as we hear, so we measure ourselves in proportion to that which we receive through that door or gateway of communication.

To study ourselves, then, is to measure our acts of will and not restudy again and again, physiology, or the outward acts of body and the connection and relation of that tangible material self with all other tangible material, physical bodies; and then believe that at the last, we may cry to God with the voice

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physical, and we shall be transformed from physical to spiritual beings, and led into the Celestial City, there to abide in truth, beauty, and goodness—as this little poem expresses:

“And when adown the Western sky
The firey sunset lingers,
Heaven’s gate swings open noiselessly,
Unlocked by *unseen* fingers.

“And as they stand a moment half-a-jar,
Gleams from the inner glory,
From the Azure Vault afar
And half reveal their story.

“O land unknown, O land of light divine,
Father, All-wise, Eternal!
Guide, guide, these wandering way-worn
Feet of mine into those pastures vernal.”

Ah, how easy it is to ask and expect God to do it all! He will guide, but we must act. He will lead, but we must follow the lead, and then along the way it will not be a land “unknown” to which we go and are going. Ours, will not be wandering feet, for conscience has been our search-light, keeping our feet in the true path. They will not be “unseen fingers” that unlock the gate to those pastures vernal; they will be unlocked by our own self-effort. Conscience dominates our actions, because we attend to conscience, and choose to make that the law by which we act. If we will to accept conscience as our leader and guide, we so act through things temporal that we lose not the things eternal; we so draw near to God that He draws near to us, and we hear that which others who have not cultured will can not hear. We hear

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so clearly that we image what we hear, therefore, see beyond the physical, and know that God has been, and is, with us. This is termed "sixth sense," or psychic power. It is the result of what Christ called "Good will doing service." When we have so cultured self that God's voice is our only law, we shall be able to say, with Christ, "I must be about my Father's business" and then shall we be able to do even greater things than He did: as He hath told us, God working in us. "I can do *all* things through the power of Christ, which strengtheneth me."

"I must be about my Father's business," will be our life-work when the voice of the Father confides to our ready wills His business.

CHAPTER III.

SOUL—WHAT IT IS, AND HOW KNOWN OR RECOGNIZED.

KNOW Self: Psychology is the science of self (psychology—soul science). This knowledge underlies and makes possible the science of education, the science of soul development; yet what the soul really is, is classed with the unknown, or defined as spirit without any definite idea of what spirit is, apart from the word self, which is so vague, so generally mixed with all the physiological processes that soul-self is shrouded in darkness. We climb a physiological ladder from sense perception through all body processes to reason, and flatter ourselves that we are studying soul, culturing soul, knowing soul.

Elihu Vedder has painted a marvelous picture representing the meeting of two souls in the Spirit World. One asks the other, "Who are you?" The reply is, "I do not know; I only died last night." So long as we hold reason to be the crown of the cognitive pyramid of self, we shall be forced to answer the questions, "Who or what are you?" in the same way, "I do not know."

My sensorium and motorium give me direct connection with the universe; and through and by this connection soul is generated in the body, by the body, and through the body. I must comprehend it, if I

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would study soul, or make a psychology. If such knowledge is too wonderful for me, too high and deep, then why is this sensorium and motorium used for the purpose of generating that which is unknowable? When we acknowledge this science to be beyond our knowing, we are building continually altars to the unknown God, and we say the germ-self becomes the man-self. Life covers a period of years from birth until death. Psychology is, then, only a science of the evolution of man—not the evolution of soul; and character is the art of manhood, not the cipher of the soul. Educational psychology is, according to this light, only a mechanical science—a study of the machinery that is used for the purpose of generating soul; but knows its product no more than the type-writer comprehends the message printed upon the page.

Froebel tells us that the infant soul is made up of germ-faculties which education develops. Evolution, a leading out, by the activities grows the soul; but not a material soul, as Herbert Spencer finds it. Education is soul-evolution. Plato, Agassiz, and Horace Mann have been our teachers; but Christ is the great high-priest of psychology or soul-science. Christ tells us how we can make this physical organism an ally—how it may be made the fittest instrument of soul, and how the sensorium and motorium receive messages from mind-world as well as matter-world, and sends them out again, in either direction, with the signet of soul upon them. The cerebro-spinal system has direct connection with the organic sense-organs, and with the magnetisms of the mind-world. Did Christ, in all His wonderful lessons, ever tell us anything about the mind of Satan? No, but He has told much of the spirit of that evil one. Self-intuition is direct soul-sight into mind-world. Why, then, do we not know

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soul? It is clear that perception *is not* soul-intuition; self-perception *is* perceiving the will. Soul-intuition is altogether different; one is cause, the other effect. Conscious personality is one thing, conscious individuality distinctly another perception. Conscious personality is proof of soul-evolution—an eternal developing process, immortality,—an endless life. Soul-study, the science of soul, the evolution or education of soul, does not aim at perfect manhood; for manhood culminates physical evolution, and soul-evolution is *not* physical.

I (will) am conscious of building a character; in other words (meaning the same thing), I (will) am conscious, through intuition as well as through my sensorium, of building a soul. I know that I am doing it, if I am a student of myself as will; if I am a self-determining individual. I know how I am doing it, how I am building soul, where I am building it, where the *I*, quarries material for it, and what the soul is.

While awareness occurs in connection with the cerebral hemispheres, the animal, though capable of reflex (physical) action, gives no indication of consciousness; yet every attempt to connect consciousness with special ganglia of the brain has proved an utter failure, and will prove a failure so long as awareness and consciousness are connected with the sensorium from the without-world alone, and no connection made between the sensorium and the mind-world or the within. Here the door is closed on the medical student, on the materialistic scientific student, and also closed to the theological student who studies theology in the light of sense psychology.

Soul is as distinctively soul as eye is eye, or brain is brain. We would not think of confounding hand with tooth; yet these are perishable, temporal, vanish-

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ing possessions—instruments for our temporary use. Then why do we call self-soul, and soul mind, and soul-spirit, and mind a conscious self-entity? We also class mind with matter, and call them both noumena, and not phenomena. And self-perceiving is gaining soul-emotions: then why do we not know more of soul—if soul is the self, the actor in life's drama?

In proportion as we evolve soul by mind, do we magnify the Lord: "My soul doth magnify the Lord."

The *culture* of soul consciousness opens to us the everlasting door of heaven. The evolution of soul that is not by mind, but by intellect, opens the gates of hell: "By their fruits ye shall know them."

"Beloved, now are we sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him for we shall see Him *as He is*." If we continually build up ourselves by praying *in* the Holy Ghost; living in action with God, in building self or soul in the keeping of the Father, and it doth not yet appear what that building will be, but while we build we know what material is being put into the structure—whether it be that which will stand or fall. We know *where* it is being built, because of our choice; but just how it shall appear is not yet known, because it is in process of construction. "A house not made with hands—eternal in the heavens." Christ was a Builder and Architect, and we are builders, architects of our own souls; we plan them by our choice, and build them by our actions. The oak is generated in the acorn, and when it is oak, it is no longer acorn, nor in the acorn; and as oak it has not the appearance of the acorn; nor does the oak look like oak while in the germ, or even in process of germination, although all the possibilities of the oak are in that from which it is built, put out

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from—away from—above. It starts from a sound, well-formed, beautiful body (the acorn); is put forth little by little, growing larger and more perfect, yet more unlike its source, and continues to be built until finally all connection with the little house, (acorn-home) or workshop is severed, and the shell or used-up generator is cast back upon the earth, and the oak has been grown by addition until it has lost all semblance of the seedling—and spreads its branches far and wide, absorbing from, and radiating to, the atmosphere (in which it finds itself). All beauty and purity and life.

The child, as will, gains experimental knowledge of mind-world at the same time that it gains experimental knowledge of matter-world. The child's first smile to its mother, the first love expression proves this conclusively. And we know that we have such evidences very early in the child-life-world; we say, because the acorn is small, that it is impossible for it to immediately put forth the oak. We must grow the acorn into a larger body first, or we must hold it as acorn for several years before it has power to become an oak. Can we deny that it assimilated all the properties and possibilities of the oak, even while it was becoming a separate and distinctive acorn. What, then, of the child? And why is self-intuition left out of count until the period of youth? This is very like the darkness of atomism. The period for self-culture and soul-build is the period of early childhood; this is the golden period for the study of self and the culture of soul.

“It is impossible but that offenses will come; but woe unto him through whom the offense cometh! It were better for him that a mill-stone were cast about his neck, and he cast into the sea, than that he should

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offend one of these little ones." Remember, they were infants whom Christ blessed and said, "Allow them to come unto me and forbid them not." He also affirmed that the little child receives the kingdom of God, for He warned us that whosoever shall not receive it as a little child shall in nowise, enter therein." Can we have stronger proof that in the tiny child-seed, as well as any natural seed, is all power to become? We dare not assert that the child must first gain experimental knowledge of matter-world before it can have any awareness or culture of the self, or soul. "Little children, it is your Father's good pleasure to give you the kingdom." If soul-growth is not hindered, hampered, and looked upon as an abnormal condition and even stopped, by adults, we will soon have a generation of psychologists who define soul in every act; who know self better than the lineaments of their own bodies; who begin all teaching from the spiritual side to reveal and explain the material world. And the world will lose sight of its degraded human beings: the animal in man will be subdued before it has grown to such proportions that it takes a life-time to overcome it.

The reason for so much haziness, second-hand self-knowing, is because, at the first indication of true communication with mind-world and a genuine effort at soul-build, the parents and teachers become alarmed and think the child is too subjective, and is developing an abnormal condition, which must, of course, be quenched—"snuffed out," as the light of a candle, and every effort made to keep it from igniting again. Can we wonder, then, at the masses who are ignorant of what soul-growth means; who say, "Yes, I believe I have a soul; but what it is, or where it is, is more than I can comprehend."

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Apperception—the combination of awareness of all that constitutes matter-world, mind-world, and necessary truths into the production of soul—into an eternal product, into that which magnifies or makes greater God. This, and this alone, is true self-culture, soul-growth; all else is the making of bad fruit. “Every tree, therefore, which bringeth not forth good fruit is hewn down and cast into the fire.” Herein lies the psychologic lesson and great responsibility of parenthood: shall their fruit be unwhole, worm-eaten, half-formed fruit, made up of that which has no living quality of being—only composed of matter that the worm will soon destroy; fruit that will never have the power within it to build a glorious tree; never build anything more beautiful than it brought into this world? Of whom it will be said, “Sown a natural body, raised a natural body;” only to be counted as chaff. Of the soul it is said, “Other foundation can no man lay than that which is laid.” The soul can not be grown or raised one way to-day, then reconstructed to-morrow, and made all over again.”

We speak of ideal characters: these are real soul-builders, beautiful soul-creators—“Sculptors of life are we, with our souls uncarved before us.” We are, by the activities of will, carving and chiseling, molding and fashioning, that heavenly beauty which at the last will be revealed to us as our own souls.

Where is this structure being built? Where is it kept while in the process of making? Do I hold it within my body? Is it a possession of my mind or of my spirit? Does the acorn hold the oak while it is growing it in all perfection of a tree? No, it sends it forth from itself, by activities—away, apart from self into the world of necessary realities; while, at the same time, its source, its root, is a fixture in the earth.

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So we, by purposed, chosen acts of will, in harmonious action with conscience, send out from self that which builds soul, act by act, out into space (this is faith), into the keeping of God, for His adjustment, His signet, to be placed upon them; His glory and light to be their light and glory. For hath Christ not said, "In my Father's house are many mansions. If it were not so, I would have told you! I go to prepare a place for you, that where I am, there ye may be also." Mansions of soul-build. Christ knew His soul. The perfect communion and co-operation of His will with the Father revealed His soul to Him; for He said, "I am the resurrection and the life; no man cometh unto the Father but by me" (but by my life He constantly beheld His resurrection: as it was a momentary, "I and my Father are one") made it possible for Him to know His own soul, so that He could see His resurrection—I *am* already conscious resurrection. Shall our souls be where Clinton Dangerfield has pictured this one in his "Soul of the Skeptic," (Soul in Hades):

THE SOUL OF THE SKEPTIC.

BY CLINTON DANGERFIELD.

They told me that this was all: a tomb and the marble grin
Of a fatuous cherub half carved, and a coffin to molder in;
But I look with penetrant eyes on my dead flesh lying in state,
And it seems to mock me with stifled curled lips and to whisper:
 "You learn too late.

"I was the thing you set as your absolute Overlord;
Now you are loosed and away, while I am of men abhorred;
Now you are loosed, and yet—you are not glad to be free,
For you colored the cast of your life by this, that you would
 decay with me—

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"The angels' selves must laugh, and the pitiless friends will jeer;
Yet one or the other you must go face, while I am the sleeper
here!

Bravely you lived and loved, secure in the intellect's lie,
Yielding your soul to a sensuous death, a death that it could
not die."

Some one spoke those words! Was it those poor lips of clay,
The thing I held as my Overlord, from whom I escaped to-day?
I am sitting alone, alone, and my terror no words can tell;
For I dare not knock at the Gate I mocked, and I would not
go to Hell.

"Behold, the husbandman waiteth for the precious
fruits of the earth and hath long patience for it."

We know not the soul, nor whither it goeth: therefore, the husbandman waiteth! There are many more no-soul theorists than confess it, or even are clearly aware of it. All who confess ignorance of the soul can not possibly be building anything in light, can not possibly be self-determining in good; they must be drifting aimlessly on the sea of life without compass or rudder, or blown hither and thither by tempest-tossed captains—leaders, tutors, who know not whence they came or whither *they* go.

Finding truth is the direct scaffolding for soul-build; whatever calls truth-emotions into full activity will build a stone in the soul structure. To simply cultivate truth-emotions, in order to comprehend material facts, is of no value. All values must have upon them the eternal stamp, or they are satanward bound; they are limited, and make for soul-destruction instead of soul-resurrection.

A beautiful soul is a soul of wholeness, soundness; one built of the choice of the true, the good, and the beautiful. Our destiny is our life-work in becoming

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or creating a beautiful soul—a whole soul, a sound soul; one that is built in the presence of the Holy God. The wisdom of developing a beautiful soul is above all art. A beautiful soul is the climax of our destiny. But why do we build, or desire to create a beautiful, whole soul? That we may receive the reward of our labor, that we may obtain a crown, that we may be saved from punishment, that we may be in the pleasantness of light instead of the unhappiness of darkness, that we may be conquerors, and rise to power, that we may have the honor of being on the right-hand of the Throne in heaven, or that we may be saved from the horrible burning of hell? No—a thousand times, no! For any one, or all, of these motives, for they are the direct builders of unbeautiful souls—souls preparing in the presence and under the direction of the spirit of evil. But the object and destiny, motive and choice for beautiful whole soul-building is, and must be, solely for the honor, power, majesty, and might of our God. The greatest defect in educational motives rests in their limitations. We hear educators again and again make the incentive for true, good, and beautiful choice and acts, self-betterment, self-superiority, self-ability to enjoy, etc. There are hundreds of just such motives for—education, while education should have but *one* purpose. My intellect, heart, brain, nerves and will should so blend in one aim toward one goal, that there can not possibly be what is called “one-sided education.”

Froebel was really the first disciple who saw the educational psychology of Christ's life-lessons, and applied them exactly where Christ applied them; therefore, he has been called “the psychologist of childhood.” Christ was the first psychologist of childhood; and it has taken nineteen hundred years for man to

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see the light of truth, *for* man, in Christ's teaching.

Intellectual culture divorced from emotion-culture, or soul-culture, is what makes many educational means, burdens, tasks, stumbling-blocks, and blunders. Mathematics are supposed to crush out beauty-emotions, why? Because the true use and meaning of mathematics is entirely lost sight of. All number, measurement, proportion, is a symbol of eternity, and, as such, it should be understood and utilized. And then it would harmonize and make clear every other subject. A little boy of four years, who was much interested in numbers and in learning to count, would ask his father what came next, each time that he had added ten to his count; finally, when he had learned to build to one hundred, he greatly surprised the father by asking the question, "What is the *last* count, father?" The great truth that should come to every little child, came in that father's answer, "There is no last count, my child." Showing at once the symbol of eternal progression, everlasting repetition of the one; one and one—always one added to one or from one. One soul added to the One or taken away from It. The great power and value of mathematics to each individual is the full realization of *One*. To understand perfectly that a unit is one whole, and only one; is all we build for or against; is to weave mathematics into the joyous warp and woof of all our fabric, which will surely make a cloth of gold with God's pattern understood and woven therein, for His use and His glory; and the mightiness of His kingdom will be known among men.

A little girl asked her mother if she knew what a soul looked like, and where one can see it. The mother, greatly puzzled by the first part of the question, seized upon the latter part and replied, "Sometimes you can

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see the soul in the eyes." The child gazed long and earnestly into her mother's eyes, and with a glad clap of her little hands, exclaimed: "Now I know what a soul looks like; it looks just like a little child!" Shall we say that the child was deluded or misled? The mother's ignorance was her excuse for the answer given; but the little one's search for light, her prayer so earnest, her will so centered upon the answer that would come, that God used the means at hand—the mother's eyes, in which to reflect the child's image, and gave the little one her answer in full divine truth—in the very words of Christ. If only we would let the little child lead us and believe that Christ's word is true!—"A little child shall lead them." Christ came as a little child to lead the world, and the divine Christ Spirit is in communication with the whole child. It would lead us into the light, it would open the ears of our hearts, if we would only not forbid it. Next to mothers, kindergartners have greater opportunities for light and help in soul architecture than any one else—not excepting ministers of the Gospel.

Study the Scriptures, for in them ye *think*, ye have eternal life." How many ministers do we find studying the Scriptures and turning away from their children as a great nuisance, disturbance, and hindrance to their theological research? How much more light they would receive if they would spend hours of every day in holy communion with the little child; not looking upon it as a plaything of sense, a toy to amuse for a little while, and then set apart as a mischief-making little animal, banished to the nursery and the nurse, but a heaven-sent blessing, to bring light and life and love to the home and to the heart of every parent who is really looking for the Christ Child. Light, Life, and Love are God; and if the child brings these gifts,

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it brings the Christ Child to help us build more beautiful souls than we could build without Christ. Saint John was born filled with the Holy Ghost from his mother's womb, to go before the Christ announcing His advent, and "to turn the hearts of the fathers to their children; to make ready a people prepared for the Lord." To-day, do the parents turn to their children to prepare for the Lord; to build souls for the Lord? Nay, rather do they turn away and provoke their children to wrath, so that they too turn aside from the true path, and gather darkness instead of light. And Jesus said to His disciples, "Whosoever shall receive this child in my name receiveth me." Why will we not heed His voice?

"Which of you, intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it." This is the building without the temple of God, the material consideration, the thought of commendation, the approval of the world, the accumulation and use of that which is material build. The tower of the soul counts naught, but give; not what I have, but what I do; not what I get, but what I give, not what I possess, but how I live—as the lily of the field purely and perfectly exhaling its essence; unfolding in perfect harmony and purity all its members, rendering unto God the things that are God's. The lily is a symbol of the Christ and of the little child living its soul straight out in every breath, every exhalation: so we can so will to make every act a return to heaven every thought *an* impression and reflection of light.

All our thoughts perish. Let not the same be said of our souls. A reflection is only the shadow of a thing, and not the thing itself. Thoughts are not, as

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some have defined them—"things" or reals; they are only adumbrations of the self. To think soul, and to know or do soul, are two distinctly different operations; the misconception of thought brings about the same results of which Christ spoke when He warned the lawyers, the thinking men of the time,—“Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered.” “Let him that thinketh he standeth, take heed, lest he fall.” “Ye must be born again,” ye must be re-created: soul: ye must be born into the kingdom—born of the Spirit by the Spirit for the Spiritual life. Christ taught as One having authority. He said, “We speak that we do know.” He never said I think this or this, but I know. To know is to be a conscious builder of soul. When Christ’s ministry was finished, and the last acts of His life from the Cross were to be fulfilled, what were they? A perfect rounding out and completion of His earthly destiny, and the perfecting of the corner-stone of the Temple of God. He gave of that which He received to Saint John, to the Mother Mary, to those who crucified the flesh, and to the thief who turned to Him at the eleventh hour: all these borne on the wings of spirit to the finishing of that soul the glorious corner-stone. And all that was left passed on at the very last moment of His earthly working experience. The very last finishing touch that Christ could put upon His soul was, “Father, into Thy hands I commend—not my soul—but my Spirit.” That which has worked for Thee, in Thee, and by Thy guidance; that which has lived for Thee and in Thee, and that which has died for Thee.

Jesus committed not His soul to God, for it was

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already in God's keeping—all of it except the last touch that passed from His will to the Will of the Father with His last breath.

What shall my soul be like in the Kingdom of God? Will it be a bright, beautiful, large soul? "To-day, shalt thou be with me in paradise," Christ said to the thief. What kind of soul, compared with Christ's soul, will he find his to be? Oh, such a tiny speck of light! For one star differeth from another star in glory; and *whatsoever* a man—(a will), sows in heaven or hell, that shall he also reap. What you build will remain for you to find; the product of your acts will be great or small, in proportion to the truth of the labor of your will, and you will find the same soul you have built, just as God will find it. Then shall you know even as you are known; then shall you recognize yourself as God recognizes you. You have raised up a spiritual temple not made with hands, eternal in the heavens or the reverse. A glorious, luminous soul, or a tiny speck, just as you have willed to make it; for the soul is constantly going out from us, bit by bit, act by act, beyond recall. And we know where each fibre (spiritual) is being borne; we now know where we shall find it. Let us, then, set ourselves to work perfectly in the light of self-determination, under guidance of conscience for the now and eternal glory of God by our souls.

CHAPTER IV.

SPIRIT AS SELF-ENERGY, OR IN OPPOSITION TO SOUL.

SPIRIT and soul are generally considered synonymous. My soul desires this, or my spirit longs for that, my soul passes from my body at death, or my spirit has left its earthly tenement. In the preceding chapter on soul, we found that it was soul that magnified the Lord. In this we will see that the Spirit hath rejoiced in God our Saviour. The difference is as great as between fire and smoke. When we are considering spirit from a human stand-point, we make it one with zeal, and thus find many spirits blended in one individual; that is, we take unto ourselves or place ourselves to, different spirits in such rapid succession that they seem to be blended as one, making it a difficult task, as early as the twentieth year of life, to separate them one from the other, to distinguish between them, or choose,—which of them to reign by will; which makes the crying necessity for self-knowledge in the very beginning of our earthly career. We hear so many dark, ignorant, misplaced excuses for non-self-government—as, “The spirit is willing, but the flesh is weak;” “I don’t know why I did this or that;” “I couldn’t help it, as though the flesh of itself,” etc., could act—spontaneously or with purpose! To-day, many murderers are excused on

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the plea of emotional insanity, because this or that spirit dominates will—they have not developed themselves; but have been possessed by other spirits—legions of spirits. “It is the spirit that quickeneth: the flesh profiteth nothing.” For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places (in the God-made and God-given will). These are the spirits that war against the soul-build; they attack the will, the heavenly creation. As they attacked Christ and led Him in the Wilderness, so we are led in the wilderness until we know not ourselves; we are led by these spirits (instead of standing as Christ did in the power of the Father)—until we reach the years of manhood and womanhood and are so confused and blinded by them, and are in such darkness about the real self, that we are powerless to answer the simplest question in regard to self or soul;—in darkness, in the wilderness of existence, between heaven and hell; not knowing whither we are tending. Fortification against these adverse spirits is the need of every life, and this fortifying of the self must be done by early understanding the power of self to prove these spirits before the time comes when we heap to ourselves teachers having itching ears, and can not endure sound doctrine, we will wander after every delusion, not discerning the truth or the true spirit.

Moods, tempers, irritability, desire to lie, cheat, deceive; pleasure in inflicting pain, inclination to scoff at that which is holy; loss of poise, regarding the conscience as troublesome and inconvenient; inordinate affection for anything; eating, drinking, dressing, pleasure-seeking; desire for applause, approbation, public opinion, fame, riches; every thing that is not

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committed to Him that judgeth righteously is a spirit of evil or a spirit of opposition to the spirit of truth. lack of poise is the result of lending will to that which is for to-day or to-morrow. And who, then, has poise? He that is angry hath lost poise; therefore, he has lent himself to an evil spirit, and has lost sight of himself, which is a true divine being; for we are sealed unto the day of redemption by the Holy Spirit of God, and in lending self to adverse spirits we grieve the whole Spirit of God.

The Holy Spirit is the whole spirit, because we have access to the Father by one whole spirit, so that it is easy to try the spirits, whether they be of God, the Spirit of truth whom the world can not receive, because it seeth him not, being in darkness by adverse spirits—yielding the self up to this or that attraction, sending the will out upon it, and entering into union with it, making it one with the self.

People differ because of the innumerable differences of spirit. One person will have one spirit to-day, another to-morrow, and so on; these are they who are in constant warfare with themselves and others—hard to understand and impossible to live together in peace and harmony. They believe one thing now, another the next minute, and self is a chaos of spirit attractions. Not so with the spirit of truth—the Spirit of Good. God has one spirit (God the Father). Christ has one spirit and the Holy Ghost has one spirit; so, too, the self-poised cultured Christians, or children of the Kingdom, have one spirit—one zeal, one earnest, one purpose for all, action and in all life; one spirit whereby they cry, “Abba, Father!”

If we with the Spirit of truth, search the history or recorded life of Christ, we will find how impossible it is to confound spirit with any thing else. Christ

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always made spirit distinctive. An effort is being made to substitute the word Holy Spirit for Holy Ghost, as though one will ever take the place of the other. Horrible, indeed, will it be for those who accept such a change! "If any man shall take away from the words of the book of will-prophecy, God *shall* take away his part out of the Book of Life and out of the holy city."

The excuse given for the substitute is, that the word Ghost has an unpleasant, uncanny effect upon them. These are not they who have received the spirit of adoption, and can *pray* the Lord's Prayer; they may say it, but they can not pray it, for the Spirit is not discerned.

A clear elucidation is made in the twenty-seventh verse of the eighth chapter of Romans: "And he that searcheth the hearts knoweth what is the *mind* of the *Spirit*, because he maketh intercession for them according to the Will of God. Holy Ghost is the Third Person of the Trinity; Spirit is of all three—in all three, as certainly as different spirits or currents emanate from, and are possessed by, human children. We can no more say or believe that spirit is Holy Ghost than we can accept the statement that soul is body, or that water is light or sun. There is one sin of the children of the kingdom unto *death*—that is, the sin against the Holy Ghost; therefore, let us beware of false prophets. If we connect the word impetus with spirit as a definition that covers both the spirit of the Godhead and all spirits, we will readily understand the falsity of considering Spirit and Holy Ghost synonymous; the very fact of there being evil spirits and Satan spirit, proves that the Third Person of the Trinity is more than spirit. The Holy Ghost comes to us by spirit and reveals Christ through spirit, just

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as we do acts different in kind (*i. e.*, in spirit). If we die for our friends, we die in spirit; if we murder an enemy, we murder in spirit. But while spirit is the kind or quality of the motive, we do not place the condemnation or approbation on the spirit, but on the will, which takes this or that spirit as its motive as the impetus of the deed.

When we act from low motives, we make or try to excuse ourselves on the plea, that we could not help it, because it is our nature, or human nature, so to do. Poor wills, deluded by spirits! lost in the maze of their confusing environments or atmospheres. Angels are spirits created by God as attractions, men are spirits, devils are spirits, the Trinity is spirit, the magnet is spirit, electricity is spirit. So we must hold fast the spirit of truth, without wavering; we must forever try the spirits, whether they be of God, and what, of all that surrounds is the one spirit of unity: what spirit harmonizes life with the eternal progress; what draws the self heavenward. If God is the goal for this spirit, and Christ the incentive for this spirit and Holy Ghost, the understanding of a third motive, then we know that we are in the one spirit of truth, which is the spirit of unity. This is that testing of spirits which prompts the little child's off-repeated questions, "Why is it, mama?" "But what for, mama?" This spirit of investigation and research is not to solve the problem of material environments which surround him, for his eye, ear and touch are forever busy doing that—it is to blend the spirit of this with the spirit of that. And if the mother is wise, (not in her own conceit, for then she only thinks she is wise), really wise, the child will make the true selections, and use of spirit: then will the child grow as did the Christ Child—in wisdom and stature and in favor with God and man

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—in favor like unto God, like unto man—a Godman, a man after Christ, or, as we make it, a Christian.

The story of the tempest, when Christ and His disciples were in the ship, is a most graphic picture of the play of spirits over the will of man, in contrast to the Spirit of Christ. The marvelous pictures that Christ drew in His Parables of life, self, soul, spirit, the true psychologic interpretations and revelations for man, in which he may easily see himself pictured in strong colors.

It is because we think that the life of Christ was one thing, for one purpose, and ours something totally different, that we fail to find in His life our psychology.

Christ in a trying hour, said, that if He prayed the Father, He would send Him twelve legions of angels. Think of it—twelve legions of angels bringing to Him the power of the same spirit! How great would that spirit have been. Yet, He did not need to ask, for He had all that spirit-life within Himself. When Saint Paul made his defense before King Agrippa, was it the words which he used that caused the king to say unto Paul, “Almost thou persuadest me to be a Christian?” No—never! for the word as word killeth; it was the spirit in and behind, before and around, the words which met the king. “The spirit giveth life,” and life by spirit was beginning to dawn upon Agrippa, because he as will in attention had come to meet the spirit of Saint Paul.

So much stress is laid upon the culture of reason by thought, the acquisition of facts accumulated, weighed and balanced with each other, so that we will have a host of vigorous thinkers, reasoners, formulating knowledge into systems, systems into law, until we think we have, by this process, such a great mental

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force that works wonders for the world of educators. "Which of you, by taking *thought*, can add one cubit to his stature?" and the stature of man is not only his body, but his soul as well,—his whole psychic being;—not thought, but spirit that quickeneth, that giveth life—that is, adds to life. Spirit that works in the mental economy, spirit that carries weight and force. Reason is a door through which spirit comes from other worlds. Thinking is adherence to the letter; knowing is adjustment to spirit; thinking is living on a negative plane; knowing is on a spiritual eminence. Education does not imply building *in* power, and knowledge into the mind of the child, or student, but the coming out, leading out of will in spirit to meet other spirit, or spirit elsewhere. *Good* teaching is the unfolding of good spirit or magnetism: those who work in the light brought to them by spirit, which covers the whole ground of the world of necessary intuition or realities, exploring the plant-world and animal kingdom as a process from the without in will, cultivates negativity; this is *not* mental force. Cramming makes for insensibility; while education increases the spirit power, or power of, and for, life. Every lesson in all periods should be to manifest the spirit of truth, beauty, and goodness;—one spirit, for what is truth is beautiful, and the beautiful is good. To awaken self-activity in the child is not to occasion thinking, for how often, in the little child's beautiful spontaneity, the adult will find a flaw—and ask why the child neglected to do that which had been requested of him. The answer will invariably be, "I didn't think." True, he didn't think; but He did what was a thousand times better—lived His soul right out to heaven; his spirit was in full activity willingly; he was *doing*—which is in every case better than blind,

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unwilling obedience,—for here is no spirit, but dead thought, that which always makes for death. Without the spirit, there is no life. What we think, we see in pictures and describe in words. Neither pictures nor words have life, because they are only representations of the real, *not* the real; but that which comes of the spirit we *feel*, therefore, we know, and we know because we *feel*.

True apperception is making true relatedness by inner connection; and this is done by spirit with will, and will in spirit projected. Then we know because —“The spirit beareth witness with our spirit.”

“Right feeling occasions beautiful pictures, which is right thinking” (so called). Altruistic emotion prompts deeds of kindness to our fellow-men; it is the spirit which makes the deed a count, not the deed—a spirit-count. Oh, no! All the alms and deeds in the universe are but as sounding brass and tinkling cymbals without the spirit of charity, of love, or truth behind and in the deed.” We feel spirit as we feel the air blowing about our faces. We can even feel the approach of spirit to the entire intellect as we are conscious of approaching thunder-storms. Thus, the invisible is present in the visible; life in death, or the changeless in that which is subject to change.

The new commandment given to us by Christ is a manifestation of the spirit of truth; the same spirit that emanated from Him in life; the same spirit that must permeate the gift, to make it an eternal act, and not sounding brass: “A new commandment I give unto you, that ye love one another *as* I have loved you.” The little word *as* conveys the meaning of the conception of the Spirit of Christ love.

We love to watch the flight of a bird, and as it soars heavenward, we feel the spirit within us to be

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exactly what Victor Hugo has so beautifully expressed :

“ Let us be like the bird one instant lighted
Upon a twig that swings ;
He feels it bend, yet sings on unaffrighted,
Knowing he has wings.”

Wings of the soul—wings to bear us onward and upward—spirit wings. How easy to picture, by phantasy, an angel with wings—literal wings, as we know them in material form ! Borne along by spirit : *so* are all living properties. What is it that is exhaled from the rose but the spirit. What the exuberance of the bird-song, but spirit. The story of life is most beautifully told in a little song addressed to the bird, which ends :

“ What is the best thing of all birdie,
Seeing the sunshine and sky ?
No, best of all things must be birdie
Wings ! and a place to fly ! ”

That is just it—the wings of spirit, upon which *will* may conduct the soul-material to the eternal home. To know where to fly, and how to use our wings, is the purpose of life and value of education. The majority of our school children give the same reason for education that the masses of college students express—namely, self-betterment, attainment, acquisition, accumulation, knowledge of men and things, etc. ; showing the appalling limitation of the educational aim, compared with educational teachings and purpose, life and aim of Christ—which was the addition and multiplication of the One in perfection. Christ said always, “ Not mine, but thine ; ” “ Thine is the kingdom,

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Thine the power, and Thine the glory." To make greater, good or God; this is why we live, why we are educated, why we study self and its environments, material and spiritual. We explore the earth and the heavens, but alas! mind is unexplored, and the result is a people full of sense-knowledge of matter-world, but with little or no recognition of mind, or distinction of spirits, and the object or application of all the years of school and college research gone for naught, so far as they see or know of the ideal, the real, and the true spirit. That "spirit which helpeth our infirmities," (our lacks, our great gaps in every sense); for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings that can not be uttered. And he that searcheth the hearts (he that really studies self in the spirit of truth) knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God."

"The same spirit that raised up Jesus Christ from the dead: if this Spirit be in you, shall also quicken your mortal bodies"—then will the intellect, which is in and of the entire mortal body—the emotions and the will—be *charged* with *light*, with understanding, with awareness, with perfect sense-perception and self-perception, with apperception and knowledge of mind. And in no sense will we then be debtors to the flesh, to live after the flesh, but through the spirit will mortify deeds of the body? We will then be numbered among the quick, not the dead. "To whom we yield ourselves servants to obey, His servants we are." Shall we, then, walk after the spirits of darkness, which are chained, limited, and which must keep us in bondage? or shall we yield our wills to the same

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Spirit of abundant life which was in Christ Jesus? This spirit which never comes to closed doors, but has access to character, to nerves, to emotions, to intellect, to heart, to brain, to soul, to mind and will, and to all other spirits and masters them; the spirit which has access also to the trinity of humanity and the Trinity of Divinity. Students, what will we choose, the life of Christ or the life of man; the light of Christ or the light of men; the wisdom of Christ or the knowledge of our philosophers? "Christ received not testimony from man," yet he was a burning and shining light. He received by the spirit, and radiated with the same Spirit of truth. "Of making many books there is no end, and much study is a weariness of the flesh." Much study, much reasoning, judging, concluding, thinking—oh, such a weariness of the ganglia in the flesh! And all because we will not accept, as our very own, the Spirit of Christ, which said, "What I hear I judge, and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me." "For He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto Him." See now why we have not the Spirit of Christ, because we are filled with, and idolatrously hold to, the spirit of fear: but no man hath power to retain the spirit of truth, neither hath he power in the day of death. The spirit is a free agent, a free messenger, a free force and power that can be held by no inferior power or spirit. But *fear* we hug closely to us unto death, or unto the limitations of the flesh; and it hath been written, "We shall be afraid of that which is high, and *fear* shall be in the way when man goeth to his long home." Fear is the spirit that stands in the

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way from earliest infancy, because the adult places before the child—not only places, but forces, fear upon him in a thousand ways;—this evil monster, that killeth the will. Christ so tenderly and beautifully said, “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.” Then why will we fear? We find this spirit everywhere. Our enemies are the spirits of evil. It is not what is said or done that counts for anything, but the spirit in which it is said and by which it is done, even with the tiny child: the spirit of the child is what makes it beautiful or unbeautiful. The Christ Child from His birth, waxed strong in spirit. Oh, that we might see all the little ones who are sent into our lives (into our atmosphere) wax strong in the spirit of the Christ Child. If Christ came to teach us how to live, what life and soul, what heaven and God are, then why must the child be in darkness for so many years, and be considered too young, too innocent and undeveloped to even be allowed to study self or use the spirit of wonder in things that belong to the period of youth and manhood. Life with Christ was one life, and God in all life. He never relegated the things of spirit to periods: remember, “God giveth not the spirit by measure.”

If a child ask bread of its earthly parent, will he give him a stone? And if an earthly creature knows how to give good gifts, how much *more* will your Heavenly Father give to them that ask? Those who ask in true spirit receive—it is not sufficient to ask but in the spirit of truth. To look for Christ in the right spirit is to find Him. “For whatsoever ye shall ask in my name ye shall receive.” Ask to see the Christ Spirit in the little child, and you will see it.

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God is no respecter of persons; age or youth makes no difference with God. Remember that Christ said: "I thank Thee, Father, that Thou hast kept these things from the wise and prudent (meaning the self-contained, the learned, the reasoners and judges and hast revealed them unto babes" (the untutored, unlearned and ignorant, so far as the world counts knowledge). Receive the Spirit of Christ from the child and give the Spirit of Christ to the child, and then we will find the truth of Christ's psychologic lesson, both for ourselves and the child. "Seek ye **FIRST** the kingdom of God, and **ALL ELSE** shall be added unto you."

This is not our method; we fear to pursue such a course, because doubt, the spirit of the devil, is an ally, and we listen to his messages. He tells us that all else will not be added: we must use other means, follow other methods, and build a thinking, reasoning brain for ourselves; and then, if the things that belong to the Kingdom of God accord with our reason, we may accept or reject the spirits that be from thence, for we have reached the years or period of discretion. Do we not thereby crucify our Lord afresh, and put Him to an open shame? If the culture of reason is not the effluvium of the Spirit of Christ, (the spirit of truth), then are we indeed slaves, and in darkest depths of confusion by adverse spirits; just as man is in darkest confusion of doubt and question when he attempts to place limitations and explanations upon electricity. All reasoning without the Spirit of Christ is blind credulity; necessarily must be, because it is built up of sight and sound (that is, ear and eye) evidence out of the physical inferences given by his environment.

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Let us drop these dead formulas, and go on unto perfection in the spirit of these beautifully true words of Charles Wesley:

“By Thine unerring spirit led,
We shall not in the desert stray;
We shall not full direction need,
Nor miss our providential way,
As far from danger as from fear,
While Love, Almighty Love, is near.”

CHAPTER V.

MIND OR SOURCE—THE FOUNTAIN- HEAD.

“LET *this* mind be in you which was also in Christ Jesus.” One of the strongest contradictions of this statement is made, by psychologists in general, by such assertions as these: “Mind must have materials of thought before it thinks; man must look out of himself before he looks within; great care should be given to the acquisition of ideas, in order to develop mind.” “The mind searches its previous knowledge comparing and assimilating, and thereby enriches itself: the cultivation of memory grows mind; fancies are products of our own minds.” “We are dependent on self-perception for our knowledge of the mind-world; holding a subject before the mind strengthens memory.” And a thousand more of the same character; yet, in them all, we do not find a definition or solution of mind. All this grows or makes mind, yet when the question is asked, “What is mind?” we are told that it is unknown and unknowable. Why, then, did Christ say, “Be ye all of *one* mind;” when each personality builds a separate and distinct mind, “Let this mind be in you which was also in Christ Jesus.” *This* means the same, the one mind. Much has been written, long lectures have been delivered, teachers’ conferences have been held, and clubs have

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discussed the subject of child-mind—what is there, and what must be read or put into it? Teachers spend many valuable hours on the thought of how they may develop the undeveloped mind of the child; they place this and that object and subject before the child, as they believe that sense-knowledge of these things will have a culturing effect on the mind of the child; for mental activity may become a means of culture. In the first place, there is no such thing as child-mind in the sense of weak, small, undeveloped or childish. “Be ye *all*. . . .” “All” includes humanity, the children of one Father, God. Nor has mind plurality. Mind is one: so Christ taught and so we believe, so we know. If we know self we know Christ, and if we know Christ we know the mind of Christ, and also what this one mind is, which He had and gave to His disciples and to all the world, if the world would receive it.

There is one thing that the whole world will acknowledge, even while they see not what it is : all will confess that mind is *power*, the greatest power in the world. “God anointed Christ with this power, so that He, by the power of mind, healed all that were oppressed with devils (spirits of evil), and raised the dead. When Saint Paul persecuted the churches and Christians, it was because he thought he was doing God service : he was not doing it by the power of mind, because scales, as it were, so covered his sight that he did not see what mind was. So soon as he saw he was willing to receive that mind which was in Christ, and did receive it, so that his acts which were done before were in the spirit of thought. After he saw he worked in the spirit of mind. In the prayer of all prayers, offered for men by Christ to the Father, He tells us of this one mind. “Holy Father, keep

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through Thine own name those whom Thou hast given me, that they may be one as we are." "Neither pray I for these alone, but for them also which shall believe on me, that they *all* may be one as Thou, Father, art in me and I in Thee, that they also may be one in us. O Righteous Father; the world hath not known Thee, but I have known Thee." True, indeed! The world hath not yet known the Father, because like Saul, they keep the scales closely covered over by insisting upon plurality of mind and its unknowableness. There are thousands of professing Christians over the world to-day, but are they of one mind, and has that mind power over all flesh? No: neither is there oneness of mind, nor comprehension of what mind is; much less is there power over all flesh—one of the greatest proofs of which is the struggle to cultivate memory.

Whence comes the Spirit of truth but from Mind, as mind is the source of truth, and Christ said that "The world could not receive the Spirit of truth because it seeth Him not, neither knoweth Him." How can the world know Him, if it knows not Mind, whence it comes? "He that walketh in darkness knoweth not whither he goeth." Man does not hesitate to acknowledge this darkness when he knows not Mind, nor whence it comes except that it is power. Christ told the disciples to tarry in Jerusalem until they were endued with Power from on High—the same Power which made all things possible to Christ; and He being filled with this power, knew the thoughts of those about Him. He knew, with Mind, their thoughts, which were *not* mind, but their own false conclusions and judgments after the flesh; for Christ distinctly said to them, "Ye judge after the flesh." Saint Simeon judged not after the flesh, for he knew

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and possessed Mind. The Virgin Mary was also conscious of Mind in fullest experience. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie, even as it hath taught, ye shall abide in Him." And what is this anointing? What is this teaching, which is all of truth, needs no growth, no building, no culture, no development, no education? According to physiological psychology, mind must be developed, cultured, strengthened by all kinds of physiological exercises from a weak wavering, faulty condition in childhood to a strong, educated mind in manhood. And we are given by man, specific laws and means by which this growth may be brought about.

Because we can originate thoughts, make new combinations, build new ideas, invent new and unused formulas, does not say that we have a strong mentality or are working in the mind-world, and from it. Mentality—that which pertains to mind—how then can we call this or that, mentality if we can not define mind. Christ possessed mind from His mother's womb.

We often hear of people being called mind-readers, when in truth they are thought-readers, only discerning what is passing in thought, as it is impossible to read mind from man. Again, it is said that "certain thoughts pass before the mind's eye." But do we know what is meant by "mind's eyes?" Ignorance often develops sacrilege. A few years ago, an anonymous article on "The Improvement of Mind" appeared in one of our daily papers, which was

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indeed most ignorantly sacrilegious. Ignorance is blamable in such cases, for we are told, "Be ye not stumbling-blocks." The article in question made the following statements: "The mind is a very delicate, complicated piece of mechanism, and although made to do a certain kind of work marvelously well, yet, when put to an entirely different use, its efficiency is ruined; just as the delicate machinery intended for producing fine watch-parts would be completely spoiled for this purpose if used to make clock-parts. When the mind becomes deflected to a certain extent from its normal condition by vicious reading habits, it diverges more and more, and rarely goes back to the normal. Desultory reading puts the mind in a chaotic state, because you let every thing run into the mental reservoir without order, and everything comes out of the mind as it went in; and if it does not enter in an orderly manner, it will come out in chaos." In this terribly misleading bit of information we have the gist of most of the instruction given to children on the great and holy subject of Mind and Mentality. If these things were given in light instead of darkness, they would be perfect blasphemy. As it is, without light, it is not an unpardonable sin, yet sin, because it is willful, and we are accountable for every act of will. We will be responsible for every idle word, and how much more the weight of that which is a matter of choice with us!

Can it be possible that we read into the Bible what is not there, but in our own thoughts? In the first place, if it is in mind—the truth which is in mind, is also in the Bible; if it is not truth, it is not in mind at all, therefore, not in the Bible; but a manufactured conception of our own brains; for much that is erroneous is manufactured by perception and conception.

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Falsehood is all man's product; all that is the opposite of truth is manufactured by man. Mind can not invent falsehood; mind gives only truth.

To the efficient teacher the physical, moral and mental economy of the child is an open book; happy and blessed indeed, then, is the efficient teacher, for she is one who is filled with mind constantly, which enables her to meet mind in the child. We may safely think and speak of physical and intellectual as well as moral economy; but the application to mind is altogether impossible to man as he is. Mentality is understandable and applicable, but not mental economy; because mind is not a corporation nor a state; it is not a system of rules by which we manage it, for we can not manage mind. Neither to us is it a system by which mind manages or rules, for we can not know anything about it, since it emanates from the inner court of the Almighty God. Mind is the Power from on High: "Behold, I send the promise of my Father." The Power from on High which gave to the disciples power of mind, the same which Christ had from His birth; for the Virgin Mother was overshadowed by the Holy Ghost, and that which was conceived in her was of the Holy Ghost. The angel of the Lord appeared to Zacharias, foretelling the birth of Saint John; he announced that the child John would be filled with the Holy Ghost.

It was revealed to Saint Simeon by the Holy Ghost that he should not see death before he had seen the Lord Christ. Because Saint John was filled with the Holy Ghost, he was to give light to them that were in darkness; and by the power of the Holy Ghost Zacharias confessed that, through the tender mercy of God, the dayspring from on high had visited us. The dayspring is the light, and the light of God is

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the Holy Ghost—mind is light. The spirit of the Holy Ghost descended upon Christ at His baptism, to show the people that it was He which should baptize with the Holy Ghost. “Except a man be born of the Holy Ghost he can not see the Kingdom of Heaven. So is every one that is born of this spirit. Mind comes and goes like the wind that bloweth. We can not hold it, or possess it as our own; it is of God and returns to God. No rules or plans or mechanisms can guide, control, or grow it. We can never cultivate mind, for it is of the Holy Ghost. Christ hath said, “The word which ye hear is not mine, but the Father’s which sent me”—showing plainly the difference between the individual thought-expression and that which comes from God the Holy Ghost, which is mind. God, the loving Father, comes in spirit to us. Christ, the Word or Expression of God, comes to us again in the same spirit; and the Holy Ghost, the Mind of God, comes to reveal God to us, and make us one: for only by knowing God can we be one with Christ, as He was and is One with the Father of Love and Light and Life.

Christ revealed the work of the Holy Ghost to His disciples when He said, “The Comforter which is the Holy Ghost whom the Father will send in my name: He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” The Holy Ghost would give mental light to them of the things which Christ had told them, but which they did not, and could not understand until they received the Holy Ghost. “The time cometh when I shall show you plainly of the Father.” “For this is life eternal, that they might know Thee, the only true God and Jesus Christ, whom Thou hast sent.” Holy Father! keep through Thine own name these whom

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Thou hast given me, that they may be one, as we are. That was a prayer for the Holy Ghost to give the one Mind which made Christ and God the Father One. How easy, with Christ's psychology, is it to define mind from thought! "Ye judge after the flesh; I judge of the spirit." Mind comes not by a struggle of the flesh, not by much study, which is a weariness of the flesh. "But pray the Holy Ghost, and He will give thee whatsoever thou askest." When the disciples waited together in one place with one intention of will (which is the fullest, highest, and deepest kind of prayer), they were filled with the Holy Ghost, so that they spoke in different languages, that the truth might be made known to all who were of different nations and tongues and tribes. This is mind, this is intuitive knowing: the same as when we feel and express our surety of God above, and our belief that Christ came in the flesh. This is done by the power of mind, and does not come of reasoning conclusions. Christ rebuked those that reasoned among themselves, trying to come to conclusions about Him: "Why reason ye among yourselves? *Know* ye not?" That which comes of mind admits of no question; it is positive evidence in itself. All prayer that is *in* the Holy Ghost (in mind) is answered prayer, whether it be in seclusion on our knees, or fully humiliated will in mind, in the busiest marts of life-activity; fulfillment always comes; but that which is not in mind builds up nothing. Saint John said, "Ye have an unction from the Holy One, and ye know all things." Saint Peter had this unction when he said, "Take heed to the word of prophecy as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

For prophecy came not, in old times, by the *will*

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of man: but holy men of God spake as they were moved by the Holy Ghost."

"Until the day dawn and the day-star arise in your heart"—what can be more beautifully clear concerning mind? Is not the day-star light—a light that shineth brightly? And light, in the Spirit sense or mind, world is knowing intuitively: knowing in light; knowing without question, without need of interpreters, without text-book or history—seeing only as it is revealed to us, not forestalling God; for the one requisite which brings the anointing by the Holy Ghost is humility. "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due season." How then, can we study the mind-world; how look into it, grow it, cultivate it, and develop it, by our own conceit, our opinions, concepts and conclusions; in other words, our pride? "For by the power of mind Saint James said, "Ye rejoice in your boastings, and all such boastings is evil." Wherever we find the true spirit of humility, there we find mind. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." What a mighty condemnation is this of our physiological psychology!—dividing soul and spirit, cleaving them so that there is no communication with soul by spirit, severing joints and marrow; making it impossible for mind to be a light to us. Without brain, or gray matter connections and cerebral processes; and mind discerning these processes in thought and the intention of will. "The gifts of the Holy Ghost are by the will of God," not by man's will. Herein lies the essential requisite for the power of mind-activity or anointing of the Holy

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Ghost: absolute surrender of the self-will to God—true, pure, humility.

To make confusion by placing spirit and Holy Ghost in thought as one and the same power; is only to wrap the cloak of darkness more closely about us; to be stiff-necked and puffed up, vain in our own conceits, perverse and stubborn. But let us, with Saint Paul, give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints *in light*, “strengthened with all might according to His glorious power; even the mystery which has been hid from ages and generations, but now is made manifest to His saints,” and His saints are those who take on the whole armor of God, and the helmet of salvation, and the sharp, piercing sword of the Spirit of truth, which is the Word of God, or Mind of God, in the Holy Ghost.

Now we know why we should study the physical from the stand-point of self, in order to so guide and care for the marvelous mechanism to which mind is communicated. We would not expect a telegraph operator to understand the message received, nor to transmit a correct or intelligible message, unless he first made an exhaustive study and investigation of the instrument used for the purpose of transmission. In this sense, physical improvement makes for us a clearer instrument of mind; the more perfect the instrument, the surer is the music or message: there are no breaks, weak wires, obstructions, cloggings by misuse of the physical, or twists and knots of will to hinder the entrance or anointing of the Holy Ghost. It is acknowledged that self is in touch with the outer world by the intellectual ganglia and their connections, and in an unknown way through the emotive ganglia and connections self feels, enjoys, suffers—what is the

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unknown way except the failure to see and receive the truth of the means of connection or entrance of mind?

Because Christ was filled with the Holy Ghost, because He knew the Father; He spoke as One having authority, and not as the scribes, the Jewish doctors of the law; for their teaching was the result of reasoning, the judgments of the flesh, as Christ called them, and they always ring with suggestive interrogations. Not so the speech of one who expresses mind; for this speech resounds with authority, because of its undisputable truth. Christ spoke with the same authority when He was a little Child—and "Out of the mouths of babes and sucklings God still ordains strength. Children born of the Spirit of God; who receive the Holy Ghost and spontaneously express what is given to them to speak.

The wise men who sought the Christ Child were taught by the Holy Ghost. Why, then, do we clamor for knowledge continually, and pick at the lock of what we suppose to be the door of knowledge,—not waiting for God's word, but forestalling it?

Know thyself as the graphophone of God; study thyself as a marvelous mechanism through, and by which God may reveal Himself more fully, more clearly, than in any other natural form; for man is made in the image and likeness of God—mind (after the mind of God; patterned according to the image He had in mind for eternal creation. So by this study of self, man may daily and hourly with more and more surprise, exclaim, "I am fearfully and wonderfully made, Oh, my God!" "*Know thyself*," is the imperative of the age, as it has been the cry that has reverberated along the avenues of time since Christ lived on the earth. The education of self is the sphere-

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melody which Christ set in motion, and which still resounds with thousand-fold accompaniments and symphonies through all our hearts. As we interrogate the outer world and find its secret treasures, so we should interrogate self to become acquainted with the inner world of mind—the world of God the Holy Ghost; for by the Holy Ghost alone will the inner world be revealed to man. “Education that is worthy to be so called, is a living in the soul-life that feels and finds the One in all,” as Froebel tells us. Study self to find harmony and unity; and only by finding what is in mind-world will we begin to realize or understand harmony.

Phantasy is the woof of outward experiences; it is the work of self as a mechanism, while imagination is the mechanism acted upon—that which gives power to see, hear, reproduce (generally called create); that which is beyond the self—as the writing of a symphony by Beethoven, the picturing on canvas of that which has never before been seen, the fulfillment of a vision seen in the hours of sleep, the wonderful revelations that come to the child which the adult either places as the play of phantasy or the deliberate creation of lies, and forbids him to represent or reproduce that which comes to him as imagination. In this alone is a mighty field for self-study; for imagination is really the lens, the tympanum, the touch-organ which opens to us the door of the mind-world, and reveals to us that which comes in no other way; it was planned by the Almighty Creator to come by that means. Imagination does not create fiction—can not create it; but phantasy does weave fiction. Imagination receives truth and truth alone. Much of the so-called imagination culture is the growth of phantasy; and the more we grow phantasy, the greater

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our capacity for making falsehood, thereby closing the doors to mind and upon mind, quenching the spirit of truth; and the Spirit of truth is of God and revealed to man only by the Holy Ghost: so we thus do what we are distinctly told not to do: "Quench not the spirit." Let imagination have full play, grasp and reproduce that which comes by imagination as a gift from God; but do not confound it with phantasy. "Try the spirits, whether they be of God." "Let this mind be in you which was also in Christ Jesus." Let it, allow it to be, acknowledge it manfully; fight under the banner of imagination, for it is the flag of freedom, the flag of truth, the banner that sets you free from the bondage of self, as in a prison-house or out-house, shut off from God. Let us so study psychology, that we shut not ourselves out from mind, but allow mind to have free, open unobstructed avenues by which the harmony, unity, and full destiny of life may be made known to us, so that our lives may be the joyful song-prayer of Phoebe Cary's "*Wish*:"

"I ask not wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

"I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified!"

CHAPTER VI.

WISDOM—AS A RESULTANT.

“IN all thy getting, get wisdom.”

The material universe furnishes unlimited means for special sense-culture, which is intellectual development, if rightly assimilated, and a sound sensorium enhances sense-perception; and while perfect sensation comes from healthy physical conditions, and healthy physical conditions make a sound organism, yet these means alone do not underlie mental improvement; nor are they, in any sense of the word, the basis of all mental activity, as proven in the preceding chapter on “Mind.” Does a discriminating memory develop wisdom? Am I wise when my taste is cultivated so that I prefer ripe, sound fruit to unripe or partially fermented fruit? A beautiful sunset to a circus, or Shakespeare to light and frothy novels? I am intellectually developed, but not necessarily wise. Is it a wise teacher who regards hygienic laws and carefully guides her pupils in sense-perception culture, and the study of all that may increase their knowledge of the world and things surrounding them, so that they may rise in the intellectual scale above their fellows? She may be called keen, bright, smart, intelligent, but not wise: the wise teachers are indeed rare. In almost every school-room we find our children being grown by sense, in the sense-world, to and for

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the sense world, and not growing as the Christ, "In wisdom and stature and in favor with God and man." Observe how this is placed by the wise man who wrote it: "The child increased first in wisdom, and was first in favor with God, then man. Is this how our children are growing? No: for in almost every school-room in the land they are being bribed, paid, hired to rise above their fellows—to reach the head of the list, no matter how it is accomplished; to be No. 1, so that they may win the prize and applause of the world; to struggle for the head seat in the synagogue, that he may further be a wage-earner or money-maker, either to support his family in luxury, or to become a gold king. America is teeming with boys and girls whose educational endeavors are just these, because forced into it in their school-life; if not born with it tingling in the blood. Can they increase in wisdom in such a life-school, and do they *first* grow in favor with God? Sadly, no! What is largely conceived as wisdom in our American children is conceit and may we not easily pass it along the line to father, mother, teacher? When occasionally a wise child or man has found pure soil in which to develop, they are looked upon as Saint Paul, by Festus—that "Much learning hath made them mad;" they are beside themselves or possessed of evil. Wisdom is as hard to recognize to-day as it was two thousand years ago. Where we find sensation and awareness, conception and apperception, we will not always find wisdom, unless apperception is not that of which we are repeatedly taught—"assimilation of old ideas with new." If it is true that thought contributes wisdom, then indeed was Paul mad; for wisdom never has been a resultant of thought. Storing and reproducing knowledge is not the acquisition of wisdom.

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Madame de Saussure was right and wise when she asserted that at the beginning of life imagination is all-powerful; for who will deny that heaven lies about us in our infancy," and imagination is the great working model from the store-house of wisdom? Saint Paul wisely said, "When I was a child, I thought as a child." He did not say, "I imagined as a child; I absorbed knowledge and drank of the fountain of wisdom as a child." As he had so long been dark, he had lost sight of the child light and called it childish. Saint Paul, after his conversion, was wise—as he was when a little child. The well-known proverb, "Fools and children tell the truth," is a stronger acknowledgment of the absence and ignorance of wisdom in the masses than appears on the face of the proverb. The wise mother, father, and even teacher, will gather inspiration from the wisdom of the child, and thereby get wisdom, if she truly is wise enough to believe that she can be led by a child; she can find her Christ Child if she seeks him. The wise man builds his house upon a rock, and that rock is Christ; the foolish build upon shifting sands, which are the shifting, wavering thoughts of man. The house on the rock shall stand forever and ever, but the structures built upon sand shall be destroyed; for we are told, by the word of authority and wisdom, that "all our thoughts shall perish." He is wise who knoweth the interpretation of a thing by the Spirit of the Holy Ghost. "A man's wisdom maketh his face to shine, but knowledge of thought maketh the face bold." "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from *One Shepherd*." The Word of God is fixed, fastened for all eternity; "Heaven and earth shall pass away, but my word shall not pass away. The word of the wise is

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driven into eternity as goads and nails, for wisdom results from application of the heart to influences of the Holy Ghost. To understand what the will of the Lord is, is to be wise, to have wisdom; not to know God's will is to be foolish and unwise; only followers of God are wise. That which pertains to temporal life alone can not be wisdom, for those who work for temporal gain "have their understanding darkened, being alienated from the life of God through the ignorance that is in them," because of the blindness of their hearts. "The words of these, however learned, will soon be forgotten; they perish almost as soon as uttered, for the thoughts which formulated them perish. We think in words and pictures, which are the dead-letters of the law; we feel wisdom in spirit reality or activity, so that they who to us speak wisely we can not resist the wisdom and the spirit by which they speak—for the words are goads. The greatest blessing one person can bestow upon another is, the prayer which Saint Paul offered for the Colossians, "to desire that they may be filled with the knowledge of God's will in all wisdom and spiritual understanding, and strengthened with all might according to His glorious power." "The mystery which has been hidden from ages and generations is now made manifest by wisdom" from on high through the Comforter, which is the Holy Ghost." He shall reveal the treasures of wisdom of God the Father and Christ. It is written by the prophets that those who come shall all be taught of God.

"Who taught the bird to build its nest of moss and hay and hair? Who taught the little ant the way its narrow nest to weave? Who teaches the babe to call for food and smile his God-given love to his mother? "If any of you lack wisdom let him ask of

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God, who giveth to all men liberally, and upbraideth not;" but we can not claim it as our own—an individual possession, saying: "I am wise; I did this by my great wisdom," for then is it swallowed up in conceit, and the doors of wisdom shall be shut against us, and we are like the nine lepers who were cleansed, but returned not to give thanks unto God. Not mine, but Thine is the power, and Thine shall be the praise and glory.

Wisdom is of God; comes to man from God, and must return to its source. The light of wisdom is the result of true cultivation of will—right choice of spirits, open channels for the reception of God the Holy Ghost. Only such education will bring wisdom; but the query comes, "Will the little child have, soon after birth, all these requirements?" Each responsible adult will, and can satisfactorily answer: "Is it possible to transmit to the child from the hour of its conception a cultured will? Can the mother and father so guide and culture its prenatal environment that the child is born free of shackles of bondage? Can the child be brought to the world in and through and by choice of the right spirits, so that he is prepared for right choice? And if the child is God's child, consecrated in holy communion with the Holy Ghost, even before conception, will not his channels be open and unobstructed? Will not God know His own, and communicate Himself to His child? Herein lies man's larger responsibility to Heaven than simply the saving of his own soul, the building of a mansion in heaven or hell for himself. "No man liveth unto himself, nor dieth unto himself." He is a link in the great chain of humanity, and, therefore, responsible for all other links beside his own.

While sense-perception is at the base of the cogni-

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tive pyramid, wisdom and not reason is the crown, if we can call it crown; for it certainly does not belong to the head, or a finish, a covering or termination of distinction and honor to man: For, if we make a symbol for wisdom, it will not be a pyramid, but a perpetual spiral.

Each capability and all separately and collectively are elemental in mind, co-operative with will. We have heard of the circular sweep of the soul, let us transfer it to where it really belongs—the circular sweep of mind, which, when in conjunction with will, brings the resultant that is called wisdom.

Infinite mind planned the universe, all things from atoms to systems of worlds are unitized by the great cause relationships. Is man alone left out, as an atom of humanity in this great unity? Only by his own will does he shut himself off from perfect co-operation with God's great plan; but if we enter the circle of mind—the unity of the Trinity, then, endowed with wisdom, we feel the mind of God, we are able to lift the veil of mystery and interpret truth.

The babe that comes through pure channels is endowed with this unlettered wisdom—and it is the effort to letter it that makes us cover and forget the knowing that came from the courts of our God.

Reasoning is cold unemotional calculation, which is an open sesame to greed, avarice, tact, ambition, artfulness, and a host of spirits of evil that gladly enter the field of reason, when utilized as cause and not instrumental in effect. Utilized and looked upon as cause lessens moral responsibility and self-perception, and makes of man a slave, a prisoner, wanderer. Wisdom is directly emotional and recognized as from the one great cause; develops freedom, poise, repose, trust, responsive activity, moral connections, eternal respon-

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sibilities and a full consciousness "in all that he liveth, he liveth unto God." All capabilities are co-operative implements or instruments for use in the great Master's service, and wisdom is our torch-light over a direct road to the goal of action. No bondage, no slavery, to war spirits; no locked cells as prison-houses; no wandering into by-paths of uncertainty: for your mentality is wisdom.

The little child proves its title to wisdom in that its willing interest centres upon the living natural creations of God instead of man—conceive systems, laws, rules, and regulations. He would find God in the works of God; but man forces upon the child's recognition and enslaves his interest upon formulas, creeds, dogmas, histories of war, etc., usually all of which are the outcome of reason, and the pure, unlettered wisdom of the child is crowded out by the lettered reason of man.

The great need of the world to-day is wise teachers, who will unite wisdom with wisdom, and begin the real destiny of education. We want a race of men and women like the seven who were chosen by the apostles for the apostolic succession—men filled with the Holy Ghost and wisdom, who were appointed to preach, to teach, to educate the world; to evolutionize and revolutionize the human children who were lost in the maze of their own reason. Of all the followers of Christ, and all who had heard the words of wisdom from the twelve disciples, only seven men were found who were filled with wisdom. Such a tiny few out of the great family of humanity! And to-day, the majority is still on the side of those who are without wisdom. The great word of command to every teacher, preacher, mother and father to-day, should be, "Walk in wisdom toward them that are

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without; redeeming the time." "Being not unwise, but understanding what the will of the Lord is."

If the sum and substance of all our getting was wisdom; if all effort spent upon the acquisition of objective knowledge were poured forth in one prayerful intent upon wisdom, the millennium would not be far distant, and the kingdom of Heaven would be at man's right hand.

The great difficulty to-day is not so much that we have unthinking masses, but unwise, misguided wills, that think plentifully, but flounder in the mire of self-judgments; the judgments that Christ meant when He said, "Ye judge after the flesh: but if I judge, my judgment is true, for I am not alone, but I and the Father that sent me. I judge no man." So, then, if judgments are the stuff out of which reasons are made, and if reasons are interlocked judgments, then it is indeed clear that we are astray when we rely on our judgments and our reason; for the light of knowledge, which is nothing more or less than a dark-lantern, or one of the unwise virgin's lamps without oil—not filled, trimmed or in any sense ready for the bridegroom.

Philosophy is a product of reason, while prophecy is the output of wisdom. The first weighs, measures, balances, calculates;—while the other is authoritative evidence—conclusive, without any opposite against which it can be challenged. That which is reasonable is not prophecy, for prophecy can not be explained by reason. The output of wisdom does not meet reason, is not reasonable; therefore, wisdom is more to be desired than judgment, gold, or kingdoms of the world; for wisdom is of God, while judgment is of man. One is a natural inheritance, the other a heavenly heritage. "Judgments are the stuff out of

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which reasons are made;" truth is the law which creates wisdom. Culture of judgment develops good sense; the possession of wisdom develops self. Lack of good sense is a deplorable intellectual defect, but lack of wisdom is a spiritual emptiness. It is a difficult matter to induce the child to respond to individual reason, but there is never a pause in his ready co-operation with wisdom.

We have been taught to think and speak of self as reason; it is only self in so far as body is necessary, for soul development, hands necessary for body, eyes necessary for the transmission of light. Only thus can we see self as reason, for reason is a faculty or capability of self; but wisdom is a resultant of the mind-world, and not of self, as it is not created by self, but by God.

If faith is confidence in our own conclusions, then small wonder is it that Christ likened man's faith unto something more minute than a grain of mustard-seed. We may study history on such faith, but we will not so much as enter the threshold of God's Kingdom with so small a passport. So long as science rests in reason, it, too, will have the stamp of limitation: "Thus far shalt thou go and no farther." But open the doors of reason; "lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Reason is the door, the entrance-gate, to wisdom. If the education of reason gives independence, it is not freedom; independence is only the road to freedom. Wisdom makes you free, because it is the undeniable truth, and "the truth shall make you free."

To define the emotions according to Christ's psychology teachings we would group them into—

1. Selfish emotions.

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2. Selfless emotions, and

3. Unity emotions.

The first group, or selfish emotions, are those which are held in sense; the second, those which are disreputed from self as sense; and the third, the emotions that are placed by wisdom, into unity, harmony, love in the universal whole. Emotion is the operation of consciousness of mind. Sensation is merely the excitation of sensor-organs, caused by material stimuli; sensations occasion ideas, while emotions occasion ideals, because emotions are generated from the same source as wisdom. God is wisdom as He is love, for mind is of God. While sensation belongs to the matter-world; emotion comes of the world of necessary realities and mind. One is sense, the other self-activity; one is subjected to reason, the other to wisdom by the controlled known self; but when the self is not known and controlled, emotions are misplaced, misused, distorted by sense into evil. All purposed self-culture of what is termed egoistic emotion is the development of that which is directly opposed to the psychology of Christ and to the getting of that wisdom which has been so forcefully enjoined upon us.

The mother holds the first place of responsibility in fostering wisdom in the child. The office of motherhood is the highest calling on earth or in heaven. For is it not the office of the great Fatherhood and Motherhood of God—creation? Create with God! This is the high calling of parenthood; and the mother has the larger share of nurturing with and for God, finding God in herself, in her husband and in her child, and nurturing every ray of divine light, every spark of wisdom that comes through the child—for herself, the world, and heaven.

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After, and co-operative with the mother in the true life development of the child, comes the Kindergartner, or spiritual foster-mother. In the wise hearts of these love-inspired helpers will be the pure soil, clear sunlight, and dew of environment in which the child of God may "grow in wisdom and in favor with God."

The aim of all the mother's getting, therefore, must be wisdom. The aim of the kindergartner's getting should be wisdom. The united aim of all educators is surely the search for wisdom.

Man has been called "the knowledge-seeking animal." By this united desire for wisdom man will be called "the wise spirit of humanity," which will subdue and crush out all animal instincts and raise to all heights, the divine impulses of wisdom; so that we need not wait until we become immortal to read God's Book of Wisdom; we may here and now walk with God, work with God, live with God in that power of mind which shall make all things possible. Froebel lived in this motto: "I love him who seeks the impossible." He it is who seeks wisdom, for what is impossible to reason is possible in wisdom. Wisdom colors everything with rainbow colors, brings joy and peace, fullness and fulfillment. Happiness may come of knowledge, but joy is born of wisdom. Attention is the condition for wisdom as well as the condition for knowledge. Attention to the living spirit of the child gives the truest key by which the mother or teacher may unlock the treasures of wisdom. Much of the living light of the child is snuffed out by adult extinguishers. Let us take Christ's word for it, and find the Kingdom of Heaven, the light and love and life from God in the little child, and then good teaching will consist in wise living with the pupil, so as to draw out or educate—that is, assist in

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encouraging the pupil to educate, by self-activity, all of mind that is in him, so as to make free outlet for more and more income of mind; more and more light of wisdom, which throws sunlight clearness upon all subjects and objects. Then will be seen and understood mental phenomena; for without wisdom "mental phenomena" is merely an empty term, applied to intellectual acquisitions by sensation and thought, produced by sensation, misused emotion, misapplied impulse, and the erection of a monument to the unknown self by reason. For what is being wise in your own conception, but placing your own reason on the highest pedestal and worshipping at that shrine?

"Wisdom giveth life to them that have it." "A good man, out of the good treasure of his heart, bringeth forth good things." Christ said, "When any one heareth the word of the Kingdom and understandeth it not, then cometh that wicked one and catcheth away that which was sown in his heart." Note the phrase "sown in his heart," which is in his emotions. This is the sowing of wisdom by the Holy Ghost; not sown in the head, to be reasoned upon, but taken to reason by the will and there that evil one finds it—and lays hold upon it.

The multitude reasoned concerning Jesus' power, when they said, "Whence hath this Man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, Joses, Simon and Judas? and his sisters, are they not all with us? Whence, then, hath this man all these things? And they were offended at Him."

The same history is repeated to-day. "The poor wise man's wisdom is despised, and his words are not heard." He has not been instructed in institutions of learning; his knowledge is not reasonable; he is de-

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mented or insane on the subject of religion; he is childish." All these railings and accusations are to-day made against many who are taught of God and receive power from on high, because they have not wisdom and know it not. Christ said of these: "In vain do they worship me, teaching for doctrines the commandments of men. Every plant which my Heavenly Father hath not planted shall be rooted up: let them alone, they be blind leaders." That beautiful humility of faith which is shown by the woman of Canaan, who came to Christ for help for her daughter, and when tried for the benefit of those about her, said, "Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table." This is the spirit which makes the faith that is the real cry for food from on high, and this is the humble faith that is always filled with the food of wisdom; for, look you, that woman's daughter was made whole from that very hour—not only healed of her disease physically, but made whole. And Christ said, "Be it unto thee, even as thou wilt."

This is the humility and faith thereby, of the little child—"and whosoever shall humble himself as a little child," the same is greatest in the Kingdom of Heaven. Who, then, can question? Who can dare to say that man's knowledge and man's power, man's brain-ability and man's mind, is all powerful in science? "He that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased; but whoso humbleth himself shall be exalted." The spirit that exalts the ego shall be brought low; the will that humbles self before the mighty Mind of God, receives wisdom, receives instruction from on high, receives the Holy Ghost.

Let us be no more blind guides, which strain at a

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gnat and swallow a camel; but let us, in all humility, wait for the word of the Lord—for the grace of God, for He said, “My grace is sufficient for thee.” God’s grace is wisdom, His gift by the Holy Ghost, and with this grace “we are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all the glory of man is as the flower of grass which falleth away: but the word of the Lord endureth forever.”

Wisdom is the principal thing; therefore, get wisdom; exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her; a crown of glory shall she deliver to thee”—the crown of fore-knowledge, a light that shineth through the darkness of thy head and illumines the path before thee. Wisdom is as a search-light into the future; it counts the strokes of the great clock of destiny as now, seeing the future in the now. Now is the day of salvation, now is the accepted time, now is the day of the Lord, now is eternity;—not straggling aimlessly along life’s path, hoping for a to-morrow out of the regrets of to-day (for this is man’s vision when he lives by his reason), but making to-day the eternal to-morrow, is so embracing wisdom as to “keep the heart with all diligence; for out of it are the issues of life”—the issues of life, the onward march of eternity, the walking with God in eternal progress. If wisdom is better than rubies or fine gold, what will be the glory of the soul built in wisdom? How much will such a soul magnify the Lord and beautify His kingdom?

“The wellspring of wisdom is as a flowing brook,” going back to the source from which it came, rising to great heights by light, and ever active in its course; giving all things to Him that judgeth righteously;

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for there is nothing out of wisdom that is true judgment, neither is there any justice, for justice is weighed and measured on the scales of individual judgments, which are legion, and cannot be counted by one (1): therefore, justice is only an empty name and will bring the same condemnation that was given to the lawyers when Christ said, "Woe unto you lawyers, for you have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered."

To draw from the wellspring of wisdom is to follow the word of our Saviour Christ in all things, at all times, and in all places and conditions of life. "And when they bring you into the synagogues and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say."

CHAPTER VII.

CURRENTS THAT ENSWATHE THE GLOBE AND ALL WORLDS.

SPIRIT ENTITY, psychical evidences, physiological phenomena, all are made possible by the circular sweep of mind, which produces these currents that are omnipresent. All life is sustained by them, all activity produced by them; it is in these currents that we live, move, and have our being. "All fires are fed from the sun, all streams from the sea" by these same encircling currents. The discovery of telegraphy and all the powers of electricity are but a revelation of these mighty currents. Wireless telegraphy and telepathy are but clearer insights into the phenomena, and a nearer approach to the noumena. It is by these same currents that the pure white lily raises its beautiful head from the self-same soil that produces the nettle with its sting and gives to the grape-vine juice that can madden and cheer, and raises the mighty oak and elm above the lowly grasses.

To these also are we indebted for all the wealth, beauty, and marvelous glory of the minerals and jewels of the earth, if we dare call them ours; ours only in trust, ours only for our growth and highest use, ours only for revelation and insight. The current that draws and holds the needle to the magnet, the ocean

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to its bounds, is the same force or cause which holds the earth and all worlds suspended in space. The power of gravitation is one with the law of conscience.

The flash of lightning is on the same principle that revelations of these truths are made to man; yet, when they come, man is lauded and almost deified as a wonderful discoverer. Do we exalt the cornstalk or the rose because they have appropriated the currents that came into their lives? They have produced fruit by these same currents: are they, therefore, to be worshipped? "Render unto Caesar the things that are Caesar's, but unto God the things that are God's." It has recently been seen (discovered) that the cotton plant has appropriated many more currents, giving to it several properties that it was not known to have. Which is the greater power, the man who has found these properties existing in the cotton plant, the plant that was built by these currents of transmission, or the currents which carried the several properties; or, further still, the producer of the currents? Truth, beauty, and love are transmitted to man by currents in the same way, and by the same cause or noumena that carries the needful properties to the cotton plant, or crystalizes the carbon into the diamond.

Life currents, according to position and condition, are termed: absorption, gravitation, radiation, air, water, wind, magnetism, electricity, spirit, nerves, etc. Some are applicable to the physical world of things, some to intellectual processes, while others are set apart in the moral world or world of spirit and soul, as it is called. In truth, there is no severing of life into worlds or classes; the physical life, the intellectual life, the moral life, the spiritual life, are all one life—one Whole. We can not separate one part from the other without weakening the whole; we can not edu-

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cate one phase of life to the exclusion and detriment of other phases without loss to the life—even that curve of it that is supposedly being grown; we can not appropriate this life current and reject another without death in some degree; we can not cultivate the physical as physical without crucifixion; we can not build soul if we refuse to breathe oxygen, any more than we can grow the intellect if we never see, smell, taste, touch, or hear. The whole grasp of life, with all its currents unified, seen in circular process, of oneness. Life re-risen, life proclaimed in all things, life transcendent and sublime is, in the fullest sense of the word, apperception. Christ's life was apperception. Every current of living force was unified in His concept; was utilized by Him in His every act consciously; therefore, His life was transcendent, was sublime. We are often conscious of sublimity in gazing into the heart of a beautiful flower or watching a bird soar toward the skies. Why is this? Because the flower and the bird are utilizing and unifying all of life's forces or currents that come to them. If we really apperceived, we should be able to do what now is impossible to the majority of men.

It was apperception of life—a clear consciousness of the unified currents of life to the finest spirit conception in wisdom—that caused Christ to know and act, when the diseased woman touched the hem of His garment. There was a great assemblage, many currents, much absorption and radiation at that moment; yet this one current was not unobserved, not left unappropriated, by Christ. He raised it into the glory of the true circle of life.

So long as the present looks to the past for instruction and inspiration, so long will man fail, not only to utilize the great currents of life, but utterly lack all

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conception of them. Christ lives, God is in heaven and earth, the Holy Ghost is ever present in this great circular sweep of mind. Then why persist in looking back, in living in and by the past? Christ is not dead; He is risen. The true apperception of life, and that life, is by these mighty currents of mind making one perpetual, joyous Easter-day—a risen Lord—a living Redemption! This is life, re-risen for all men.

So far as assimilation of the currents of life is understood or made manifest by the majority, "self" is an infant from the first to the sixth year; an infant from the sixth to tenth year; an infant from tenth to twentieth year, and unborn in relation to certain currents from the twentieth year to the end of their physical existence. Much of this infant condition is due to the excuses placed upon human nature. We hear all along the life-line such ignorant and weak excuses as, "We could not help this or that defective act; it was only human." "I do these things because it is my nature to do them; therefore, have me excused." Evil, even crimes, are glossed over on the plea of human nature; and yet, did they but know it, that very humanity is the current that connects them with divinity and eternity; the gift of life that make us one with Christ and children of one Father, God; the humanity that is capable of divinity. It is because we are human that there are currents of divine life that reveal to us all force, all life, all heaven—the One in all, and all in One.

To know self is not to defraud the humanity of self, nor to look into the mirror of the past continually; but to look into the full, clear light of to-day, is to see reflected or foreshadowed the life force of to-morrow.

In instruction and education of the child, we must

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not advance this theory and that practice as a preparation for life, but as life itself, in the currents that are now active for and to life; not slowly crawling from past for future conditions by ignoring most of life's forces. This encrusted, housed, snail-like evolution is the cause of inactive mental powers, weak mentality, little or no mental phenomenon.

When Pedagogy is the science of life and not the art of teaching, there will be more evidence of mentality all along life's path from childhood to manhood; with no pause platforms called periods of mental growth. The life-currents are continuous; they do not pause or come in periods or seasons; they are ever encircling the globe and all that makes the world. The loss or lack in humanity comes of non-appropriation and assimilation and resistance of much that makes for the fullness of life, the circle, and finally the consciousness of the sphere of life. The more we live in the currents, the more we are moving and living with the stream of eternal life; thus, we grow in mentality, in revelation, in radiation of light; it matters not at what year of life, whether it be the fifth, fifteenth, or fiftieth, it is living reciprocity with mind; and this is the solution of the psychic life of our blessed Lord from childhood.

Why does the infant, the boy, the man, delight in a ball? Why will the adult enjoy a ball-game with as enthusiastic interest and pleasure as the little child? Because, in the ball itself, is the symbol of his own life; and its activity is determined by the same forces that control his acts; that keep him in space and connect him with space, matter, and mind. This in itself is conclusive evidence of the uninterrupted life-currents. And we have them not in full and free co-operation with self, because we will not to utilize

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them, but prefer to live in the past by applying only those which have been grasped before by our progenitors.

To be a student of Psychology is to know self, and to know self is to be a psychic. The one example of a known self, a psychic, is Christ, the true and perfect Psychic. He had the whole living principle—the principle of life, in all its currents, gathered into one human and divine Being.

To apply psychology is truly to apply Christ; to apply His life principles to our lives in the fullest activity; to live in all the currents that make physical, moral, intellectual, mental, spiritual life *one* life—life re-risen, life born again, life by the Word of God. “Man does not live by bread alone, but by every word that proceedeth out of the mouth of God.”—these are the currents of life over and under and about the physical sustenance that only assists in supporting us. The currents of air, are an activity of a word of God that makes for life; bound up with the activity (another word of God) in the growth of grains; as also currents that come to us in water, in electricity, and in spirit through the medium of absorption and the electric battery of nerves, called sensorium and motorium.

The currents of spiritual magnetism (if it is clearer to so define them) come in the same channel, by the same road, that the awareness of hot or cold, light or darkness is conveyed—except, that the special sense-organs, as eye or ear, nose or mouth, are not used for transmission of these currents; they are met by sense-nerves, and distributed by the emotive ganglia to what is known as heart-consciousness. We do not love with the head, but with the heart; we are not moved to compassion by the intellective ganglia, but

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by the heart; we do not reverence and worship Christ with the brain, but with the heart. The emotive nerves and ganglia receive the currents of wisdom, and the motor ganglia execute the commands received. The most marvelous mechanism of the body is the nervous system; the science of life becomes a known science by this system of nerves. All other organs of the body are merely accessory. For this is the instrument used in the transmission of wisdom, in the conveyance of conscience (the voice of God), in the flood-tide of love, in the power of insight or intuition, in the development of what has been called the sixth sense, or seeing that which is invisible to others. All psychic phenomena are made manifest by this marvelous nerve telegraphy. God approaches our hearts by this means; and it is our business, our first care and our constant watch that such a valuable instrument be made strong, clean, pure, and in perfect condition from birth, so that all the currents of life, all the promises of eternity, all the love of the Father, all the power of wisdom, will not be missed or lost because we are nervously in no condition to receive them. The avenues or wires, let us say, to the heart are obstructed, weighted down, corroded, rusted by misuse and disuse, and the flood-tide of mind has no inlet, and if no inlet certainly no outlet. The first reverent, prayerful care of the coming child and the babe, after birth, is the protection and nourishment of his nervous organism; the gates of the soul, the inlet and outlet of mind, the keyboard of conscience, the eye of the eternity—that text book by which we may read the self, the psychic harp of a thousand strings. Shall we use this harp for melody, harmony, and glorious symphonies, or for clashing, dissension,

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and discord? For where these are, God is not; the currents are thrown off, there is no means of attraction.

Many of the strings of this harp are distorted and unstrung, even snapped by the way we clothe the body that encases them, especially the pressure and weight brought to bear upon the nerves of the spine. The lightest possible weight clothing should be worn over the spine, with no pressure anywhere along the line of the vertebrae, from the base of the brain, to the end of the spinal column. Neither should the ribs be pressed, so as to cause any strain upon the back, or the clothing fastened or suspended from the waist-line. All weight should come from the shoulders, and that as little as possible. The nerves should have nothing at their ends to weaken their office or obstruct transmission of currents; for by this means God speaks to man in every way, and enters the emotions (the heart) directly through the spinal nerves. Make a careful observation of sound-waves alone, independent of other currents, and it will be found that they do not all, by any means, enter by the tympanum of the ear. The spine—or rather, the nerves of the spine—is the keyboard of conscience and the typewriter of wisdom.

The deaf, dumb, and blind have conscience and mind communication; yet the ear, eye, and vocal organs are paralyzed, useless. When stirred with sublime emotions—of love, joy, beauty, adoration, and worship—observe the entire organism of nerves (of the body self), and it will be clear to any physiologist that the currents are transmitted through the spinal nerves.

To make a careful study of the self, one must know the body organs and their nerve connections, and by feeling will we best prove our connection with, and

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relationship to, the mighty currents of life, good and evil.

It has been said that "thoughts are things." Yes, verily, thoughts are currents generated by man, and communicated to man, animals, and the devil, but seen by God.

Thought-currents pass into space from any point of the body from which they are directed. There is great activity of the body over and above that of the special organs and organic actions. Much there is in space that we do see, and much more is there that we do not see, because of our lack of wisdom—because there is so much passing out over the strings of the harp that is of our own making—so many thoughts being manufactured in the brain by our false judgment, and reason; that discord and jangle are in the way, and we can not see with the eternal and spiritual eyes; we can not feel the presence nor hear the symphonies of Heaven that are all about us; and doubt, made by our conclusions, comes as a double barrier; when we hear, see, or read of some one who is free and open to the things that are invisible and inaudible to the masses. The currents of mind are more mighty than we can begin to conceive of. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him." These things are not in the process of preparation, but are prepared ready for their reception by those whose currents are flowing in the spirit of love of God; thus their channels and emotional harp-strings are attuned and in readiness to receive the things which God has prepared. For love is self-diremption,—the outpouring of all that is highest, strongest, purest, and best that the self has ever found—absolute flight of the self

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from the self. The love-current is that which builds the soul otherwhere above; and the inordinate affections and passions, the selfish emotions, or better called sense-excitations, build the soul otherwhere below. All these marvelous things are prepared and ready now for our acceptance—for our vision, if we will only live the abundant life; only believe that now is the day of our salvation. Now we may receive the word; now we may hear and see things that are shrouded in mystery—that are now invisible and inaudible.

“Unseen by mortal eyes
In the stillness of the night;
There are those who wander
O'er the earth
In robes of airy light.

Sweet messengers of love and hope,
They journey to and fro,
And consolation follows
In their footsteps as they go.

What are the heart's presentiments,
Of coming joy or pain,
But gently whispered warnings
Of that guardian angel train?

We hear them in our slumbers,
And waking fantasy deems
That busy thought was wandering
In the fairy land of dreams.

But the low, sweet strains we listed
Were the strains that angels sing,
To tempt our souls to soar:
Bright gleams of heaven they bring.

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When morning breaks above us,
And we wake to busy day,
These angels go before to guide
And keep us on our way.

When our feeble footsteps falter,
All aweary and alone,
In their arms they gently bear us,
Lest we dash against a stone.

In our journeyings, in our restings,
On the land or on the sea,
In our solitude and sorrow,
In our gatherings and glee.

In the day of degradation,
In the hour of joy and pride,—
These pure and watchful ministers
Are ever by our side."

To the physical eye the world is very beautiful; but the eyes are holden, so that we see only half—no, not even a hundredth part of the beauty and glory that would be evident in these mighty currents all about us. The day is dawning for some who are sensitized into spiritual truth and light; that they will be partakers of the glory that shall be revealed to them.

The mother and father who stand by the child's crib while it sleeps, and sends out currents of love to that little one, are doing more for that child's nerve-organism and its whole future life-structure than all the caressing and fondling in its waking hours will ever do for him.

"There remaineth a rest for the people of God." By many this is supposed to mean either in heaven or in paradise, the transition of the body between the spirit's flight and resurrection. Now, if we observe

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those who are endowed with spiritual insight—wisdom, or, as it is sometimes termed, the sixth sense, we will find that in the times of repose, in sleep, or when apart from the strain and stress of the crowd, is the surest, clearest psychic revelation. Poise, repose, inner-collectedness, is the condition of prayer; and true prayer is the outflow of the current of love. Christ said, "When thou prayest, enter into thy closet, and when thou hast shut the door of the material sense-activities, then is prayer; and this same rest is the pause between sense-world and self-world, between physical and mental, that mental revelations are made. Mental symphonies played upon the harp of our emotions, and the rest remains—confidence in that which has been revealed, even if the whole world laughs it to scorn and ridicule, as it did Joseph, calling him "that dreamer," and many others from whom the scales have been lifted, so that visions of the invisible are clear.

It has been said that, if an infant smiles in sleep, the angels are talking to him. This is fuller of truth than is generally accepted. Surely the currents of Infinite love are being carried to its heart; for Christ has said, "Their angels do always behold the face of their Father in heaven." So, if we believe Christ, we must believe that currents of His love are in constant communication and touch, by spirit messengers, with the heart of the innocent child; and they are in that rest, for they are the people of God in their purity and emptiness of the sense I, and receptiveness of the currents of truth and beauty, light and love, that surround them—especially when man's discordant spirits are shut out from them in sleep. The great beauty of the architectural work of the soul grows most in repose—in rest, for then are the spirits of mind surer

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of finding entrance; and only in that pause do we receive the current messages that come in the waking hours, or in sleep. "*Be still*, then, and *know* that I am God: I will be exalted in the heaven, and I will be exalted in the earth."

The globe and all worlds are enswathed by God. He is Omnipresent. His light and love encompass the world, and Christ is with us always, "even unto the end;" in very truth; constantly endeavoring to communicate that love, that truth, that light and abundant life of His, to men. Why will we not receive it all; Let us see to it that the means of communication, the point of contact, which the Father has provided be set in order for His coming. Let us prepare the way of the Lord, and make his paths straight, that all the mighty currents of light, life, and love may flow into our hearts, so that we may know the only true God, and Jesus Christ, whom He hath sent by the Holy Ghost.

"Come, Holy Ghost, our hearts inspire
And fill us with celestial fire."

That great electric current of love and light from the Creator of love and light! May we find it in every breath, and in every emotion that sways our being!

"The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west;
The tender leaves have little rest:
But any wind that blows is best.
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs; for God's good-will
Meets all its wants."

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With this beautiful suggestion from Lillian E. Barr, we may draw for ourselves a new psychologic tree—a tree planted by the River of Life.



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